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AN EXPONENT OF OCCULT SCIENCE, ART AND PHILOSOPHY

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Volume II.

CHICAGO, ILL., JANUARY 1, 1901.

Number 3.

## AN ASTROLOGICAL REVIEW.

### Modern Development of Heliocentric Astrology as Relating to the "Star of the Magi."

BY WILLIS F. WHITEHEAD.

At the beginning of a new century it seems proper that a short epitome or review be given regarding the present status of Heliocentric Astrology, particularly as it exists in Chicago, which has been the place during the past few years of a notable series of astrological developments, and also in regard to the relation which the STAR OF THE MAGI sustains thereto. We are obliged, in thus "taking stock," to touch upon many widely-separated factors which have led up to the present development, and we will endeavor to present the main facts as accurately and as fairly as possible in our record of local astrological history.

About 1890 Olney H. Richmond located in Chicago and opened what was known as the Grand Temple of the Order of the Magi. It consisted of an Outer and an Inner temple over which he presided as the Grand Master. The Outer Temple had twelve degrees, named after the twelve houses of the Zodiac, which were conferred on all comers, with rare exceptions, at the uniform price of five dollars each. The Inner Temple had four degrees, named after the four quarters of the Zodiac, and conferred for fifteen dollars each. The temple, built in 1891, was furnished with stations in each quarter and a central altar, a large "trestle-board" or planetarium behind the Grand Master's station "in the East" on which the planets were heliocentrically kept "set up," numerous charts of a scientific and astronomical character covered the walls, and a miniature solar system depended from the star-studded arched ceiling. The first two degrees, or rather the candidates for them, were "worked" each Sunday afternoon, the other degrees being conferred on "classes" for them by appointment.

The "work" consisted of a set reception which differed but slightly in the various degrees, the administration of obligations whose invariable chief object was the observance of "Secrecy," and during which the hands of the candidates were trussed up in a prayerful attitude with various colored silk threads. Then the candidates were instructed in the sign, the grip and the WORD of the degree then in session. The words thus given in the various first twelve degrees were substitutes for a certain true set of Zodiacal Words

(which true words we have preserved in pages 69, 70 and 71 of "The Mystic Thesaurus"), but these substitutes were valuable because each commenced with the initial letter of its corresponding true word. The initial letters of both sets of words, properly arranged, give PYRAMID CHEOPS—the Word in Stone—held to be built by the Ancient Magi as a temple of initiation. The reader will see that there are thirteen letters in Pyramid Cheops—the extra letter, the first, belongs to the Sun, in the center of the Zodiac. No candidate of the outer temple was ever informed of this however. The degrees of the inner temple, with their reputed words of "Pyr," "Dima," "Che" and "Spo," helped him to guess it at a total cost of sixty dollars more, or \$120.00 in all, for the privilege—which is absolutely all that the Grand Master ever really gave, aside from some small instruction relative to heliocentric astrology, the cards, and a smattering of the sciences, that one could take home with himself. When anyone "guessed" the central word and told the very grand high cockorum of it he would be icily informed that if he did know the Word he did not know how to use it—a prerogative that alone belonged to his royal highness. But how did he use it? In the initiation next came the performance of a "mystery," the "working tools" of which were a set "astronomical" deck of playing cards and the central grand altar. These "mysteries" proved to be "drawing cards" in more senses than one in the Richmond propaganda, whose main object apparently was to divorce people from their surplus cash. With a "set deck" he could tell, from the "time card," always at the bottom, what cards or "mystic emblems" the candidate drew from its top. If the deck was really shuffled, the "quotation" that followed—dealing the cards, one at a time, into four piles, putting them together by placing pile 2 on pile 1, 3 on 2, and 4 on 3, and repeating by dealing them again three at a time, the last four being dealt singly, and bunching the four piles as before—did not necessarily hide the drawn cards for the simple reason that, taken as consecutive numbers, 1 to 52, from the top down to the bottom "time card," such cards or numbers would fall invariably to certain numerical positions in the deck. The deck was now ready for the "mystery" and the occult use of the Word by the so-called and self-styled Grand Master. The top of the altar had a representation of the Zodiac on it. The deck would be dealt, four cards at a time, into its thirteen points—the houses and the Sun—by a peculiar readjustment of the grand word or itself. Thus dealt



it required only a simple calculation to tell where the cards were, and the astonished candidate nine times out of ten believed he had witnessed a miracle. But these "mysteries" were not always, I believe, the result of mere mathematical calculations. As there is a point where local and cosmic forces blend and operate, so there were "mysteries" where cosmic factors determined, by certain esoteric rules, the results from a "grand spread" of the "test book" of cards. A set of two "field books" contained these rules. Two large books, known as "The Book of Time" and "The Quadratus," contained the real secrets, not of the order, but of Richmond, for he would not permit them to be copied by his followers. We learned, when too late to demand and enforce our rights, that every 12th degree member was entitled, beyond question, to copy everything in the four books. The true and original plan of the order was that when a 12th degree member entered the inner temple he should be provided with a full set of these books, and that there he should be fully instructed how to work every rule contained in the two Field-books and demonstrate their validity by the use of his own personal Time-book and Quadratus. Instead of thus according their plain and undeniable rights to his supporters, Richmond, in his sham initiations in the inner temple degrees, gave an exhibition of more "mysteries" and, as a grand climax, revealed himself as a reincarnation of Christ!

I will state here that reincarnation was taught as a tenet of the order. We were treated to quite a course of lectures in the first two degrees, on a wide range of subjects, all coming under the general head and known as the "religion of the stars." The science we were served with was such as the text-books afforded, not the science we wanted, that of the temple books. We got plenty of "religion" of a wishy-washy kind, but we never got what we wanted, what we paid for, and to which we were entitled, from Richmond, nor will anyone else ever gain anything from him—he is, most emphatically, not a "square" man. He constantly took his followers *around* and not *to* the truth.

The chief charm of the temple to me lay in the "trestle-board," which weekly showed the heliocentric longitudes of the planets. This was regularly "delineated" by "Yenlo," the backward rendition of Olney, under which so-called "astral" name he was initiated, he claimed, by a freak from India, for no one but a freak would have hunted up such a specimen of moral development as he on whom to confer a knowledge of the great occult secrets. The prognostications he made were more in the nature of "hindsight" than "foresight." He would take some public event of the day and point out the harmony that existed between it and the general aspects. This proved to be a good school to several of us and the results were excellent, and I advise a constant comparison between events and their aspects as the very best way of obtaining a knowledge of heliocentric astrology. Richmond was chary about making general predictions although he made a few brilliant predictions. One of these was in regard to the financial panic of '93. Several months before it occurred he predicted that the entry of Sat-

urn into Libra, the "house of trade," would cause the panic that the country experienced at that time, but he was not far-sighted enough to predict that "hard times" would continue until Jupiter, in turn, entered that house, when business in general revived. He declined, eight years ago, to predict the result of the general election when Cleveland was elected. He said that it was possible to tell what one man or even a few men would do, but it was impossible to tell what a nation of men would do. This was a defective statement, for if he could tell what one man would do he surely ought to be able to tell which one of two things would happen to *one* man—whether he would or would not be elected. He made some notable blunders also. He predicted that the disease known as La Grippe would cease to exist in 1892, but it has appeared annually ever since. He started to make horoscopes, which, being unsatisfactory, he soon dropped.

But Richmond, with all his fairy history, mock philosophy, wishy-washy religion, superficial science, humbug degrees, and tricky mysteries, was a man of rare mathematical ability and possessed some of the great secrets of cosmic mathematics. He was not an original man or a genius in this line but had the faculty of readily understanding and the ability of following any intricate set of mathematical rules that came into his possession. His books were made by himself *and one other*, when he resided at Grand Rapids, Mich. Most of their contents were based on and were an elaboration of what I now believe was the esoteric work of an English scholar. Who this genius was is unknown to us, but that he was an astrologer, a R. C., a Pythagorean mathematician and a Cabalist is beyond doubt, and my *opinion* is that he lived *before* the discovery of the planet Neptune (1846) to which planet we find the Astral Number (the greatest factor of Richmond's books) applied. That Richmond and his co-laborer applied the Astral Number to the heliocentric positions of the planets, therefore, in order to obtain the *Exact Science of Heliocentric Astrology*, is by no means certain, for the *Astral Number shows the existence of another planet beyond the orbit of Neptune*. I would hesitate to say that the Astral Number was not the work of the great Lilly, or that it did not come down to us through Pythagoras, from the ancient Magi of Egypt. Through the aid of Richmond's former associate, four 12-degree members of the temple obtained duplicates of the books and other work, much of which Richmond does not possess. One of these four sets of books is owned by the publisher of the STAR. I have my own work, made from their astronomical tables, which serves my present purposes. I have continued along the empirical lines I began with and have met with remarkable success—enough to show that heliocentric astrology is the peer *IN RESULTS* of any other system now used for forecasting future conditions and events. I claim that eighty-five per cent of all predictions made by myself are verified, and this showing has aroused the adverse criticism, stupid antagonism and ignorant prejudices of a few would-be astrologers and pretended prophets. I care nothing about their vindictive abuse, but I do care about their willful

misrepresentations of heliocentric astrology, and my department in the STAR will contain answers to such as deserve notice. I will only pay attention here to a prejudiced pronunciamento as to the Astral Number which lately appeared in *Coming Events*, wherein it was referred to as "balderdash."

The Astral Number was published in "The Mystic Thesaurus" to preserve it in its original purity. This was made necessary by Richmond's act in publishing it in a willfully mutilated form, so determined was he that no one should acquire any *real* knowledge from him. Previously, however, he had published it in its correct form in a circular that he issued while in Michigan. His two publications of it are as follows:

FIRST PUBLICATION:	SECOND PUBLICATION:
Mercury ..... 994356	Richmond says: "The following tables give the numerical powers of the planets," but he omits the powers of the planets in his second publication of the Astral Number!
Venus ..... 964224	
Mars ..... 542376	
Jupiter ..... 482112	
Saturn ..... 241056	
Uranus ..... 120528	
Neptune ..... 60264	

What must be thought of that pretended teacher who assumes to give and then *omits* to give? The reason he omitted the above Astral Powers of the Planets, in my opinion, was because their construction could be proven and therefore he did not dare to change them.

They originate in this manner: Take the Number of Initiation, square it, multiply by the houses of the Zodiac, multiply by one of the longest months; which gives:  $9 \times 9 = 81 \times 12 = 972$  (twice the height of Cheops, 486 feet)  $\times 31$  (days) = 30132. We now have in 30132 a Cosmic Unit. To get the influence of the seven planets on man in mathematical values we must employ the *human* quadrature of the Cabala and Peter Metius, which has a diameter of 113 to a circumference of 355. The sum of the Astral Powers of the Planets as above is  $113 \times 30132 = 3,404,916$ .

The Astral Powers of the months are thus given:

FIRST PUBLICATION:	SECOND PUBLICATION:
January ..... 161624	January ..... 161624
February ..... 266438	February ..... 266435
March ..... 334154	March ..... 334149
April ..... 499637	April ..... 498658
May ..... 597728	May ..... 597719
June ..... 693389	June ..... 693378
July ..... 491294	July ..... 491281
August ..... 324839	August ..... 324824
September ..... 353675	September ..... 353658
October ..... 227963	October ..... 227944
November ..... 217433	November ..... 217412
December ..... 188192	December ..... 188169

Changes are in italic figures. He likewise changed the Astral Powers of all but two of the thirty-one days.

To excuse these changes he says these tables "differ slightly from the tables published by Lillie, being as correct as human intelligence can make them." That these tables are a fraud as changed is provable from their rules, which are contained in the Field-books, not one of which will work with them.

Heliocentric Astrology therefore exists in two forms as to the STAR—one esoteric, the other empirical. Its esoteric form includes astronomical tables relating to the solar system, the fitting thereto of cards, magic squares, etc., the Astral Number and books of rules and mysteries. Not having access to these or the time necessary to their study, I cannot be reasonably asked to give any further information in regard to them or their occult contents; but if *Coming Events* will publish the correct Astral Numbers of three people (minus the Century Ordinate) the STAR will publish the year of birth of each, and thus show that the Astral Number is not "balderdash." The second or empirical form of Heliocentric Astrology is based on the astronomical tables and rules of the absolute esoteric system, and on them alone, although I retain the card emblems as the appropriate symbols of the Zodiacal quarters. As this form is a matter of evolution its adherents have called to their aid such helps as each considered best. One elaborated along the lines of Butler's moonology, another according to Oxley, etc., but I have so far discarded outside help, holding that the radical figure of an event, with subsequent heliocentric positions of the planets thereto, should alone be studied. It is highly proper, however, for the heliocentric student to consult geocentric or other works for the heliocentric truth he may find in them, notably Lilly and Coley, who are superior, in my opinion, to our modern writers.

Heliocentric Astrology is the oldest known to man. That the Egyptian instructors of Pythagoras were familiar with the heliocentric character of our solar system admits of no doubt. The construction of the Great Pyramid of Cheops shows that its designers knew the great fundamental facts of heliocentric science, and it is to Egypt, therefore, that the heliocentric doctrine must be definitely traced. That they were astrologers also admits of no doubt, and this, taken in connection with their astronomical knowledge, proves conclusively that they understood and practiced heliocentric astrology long before the days of Ptolemy, to whom the geocentric system goes back. It was Pythagoras who first promulgated to the world that the Sun was the center of the solar system and that the earth moved around it. He and Plato, who earnestly sought to acquire his teachings, are the two great "master minds" of Greece. The following account of Pythagoras is taken from a work by the Rev. James Kidd, A. M., on the "Doctrine of the Trinity" (London, 1815). He says:

"It may, with truth, be affirmed, that there was scarcely one of all the celebrated philosophers who established the several schools of Greece, distinguished by their names, who had not resided, for a considerable period, either in one or other of the countries just mentioned—India, Chaldea, Persia, and Egypt.

"We shall commence with the travels of Pythagoras, who flourished in the sixth century before the birth of Christ. According to the account of his disciple Jamblichus, the first voyage of Pythagoras in pursuit of knowledge, after the completion of his academical exercise at Samos, was to Zidon, his native place, where he was early initiated into all the mys-



terious rites and sciences of Phœnicia, the country whence the elder Taut emigrated into Egypt, and where the profound Samothracian *orgia*, and the Cabiric rites, were first instituted. From Phœnicia our philosopher traveled into Egypt, and there, with unabated avidity after science, as well as with unexampled perseverance, continued under the severest possible discipline, purposely imposed upon him by the jealous priests of that country, during *two and twenty years* successively, to imbibe the stream of knowledge at Heliopolis, at Memphis, and Diospolis or Thebes.

"Astonished at his exemplary patience and abstinence, the haughty Egyptian priesthood relaxed from their established rule of never divulging the *arcana* of their theology to a stranger; for, according to another writer of his life, Diogenes Laertius, he was admitted into the inmost *adyta* of their temples, and there was taught those stupendous truths of their mystic philosophy which were never before revealed to any foreigner. He is said even to have submitted to circumcision, that he might more rigidly conform to their dogmas, and leave no point of their most recondite sciences unexplored. It was during this long residence and seclusion amidst the priests of Thebais, that he arose to that high proficiency in geometrical and *astronomical* knowledge, to which no Greek before him had ever reached, and few since have attained.

"But all this aggregate of Egyptian wisdom could not satisfy the mind of Pythagoras, whose ardor for science seems to have increased with the discouragements thrown in the way of his obtaining it. He had heard of the Chaldean and Persian Magi, and the renowned Brachmanes of India, and he was impatient to explore the hallowed caves of the former and the consecrated groves of the latter. While he was meditating this delightful excursion, Cambyzes [King of the Medes and Persians] commenced his celebrated expedition against Egypt, which terminated in the plunder of its treasures, the slaughter of its priests and the burning of its temples. During the remainder of his abode in Egypt, he had the mortification to be a spectator of all those nameless indignities which his patrons and instructors underwent, from that subverter of kingdoms and enemy of science. Pythagoras himself was taken prisoner and sent, with other captives, to Babylon. The Chaldean Magi, however, at that metropolis, received with transport the wandering son of science. All the sublime *arcana* inculcated in the ancient Chaldaic oracles, attributed to the elder Zoroaster, were now laid open to his view. He renewed, with intense ardor, those *astronomical* researches in which the Babylonians so eminently excelled; and learned from them new ideas relative to the motions, power, property, and influences of the heavenly bodies, as well as their situations in the heavens and the vast periods they took to complete their revolutions.

"Babylon must have been, at that particular period, the proudest and most honorable capital upon earth, since it is evident, from Dr. Hyde, that both the prophet Ezekiel and the second Zoroaster . . . resided there at the same time. The former, attached to the man who had submitted in Egypt to one fundamental rite pre-

scribed by the Jewish church, instructed him in the awful principles of the Hebrew religion [*i. e.*, the profound secrets of the Cabala]; the latter made him acquainted with the doctrines of the two predominant principles in Nature, of *good* and *evil*, and unfolded to his astonished view all the stupendous mysteries of Mithra. Twelve years, according to Porphyry, were spent by Pythagoras in this renowned capital, from which, when he had regained his liberty, determined to complete his treasure of Asiatic literature, he sought the distant but celebrated groves of the Brachmanes of India. Among that secluded and speculative race he probably carried to the highest point of perfection attainable in that age, those *astronomical* investigations to which he was so deeply devoted; by them he was probably instructed in the true system of the universe which, to this day, is distinguished by his name. Among them he greatly enlarged the limits of his metaphysical knowledge, and from them he carried away the glorious doctrine of the immortality of the soul, which he first divulged in Greece, and the doctrine of metempsychosis.

"It will scarcely be contested that Pythagoras borrowed from the Egyptian priests, who were so deeply involved in symbols and hieroglyphics, that symbolical and enigmatical way of instructing his disciples as to ethical and theological subjects, which he so universally adopted. Nearly all his most famous symbols have their origin, not in Grecian, but in Oriental ideas and manners. . . ."

The Alexandrian school of astromers "presented to the world the *first* system of theoretical astronomy," says Chambers' Encyclopedia, "that had ever comprehended an entire plan of the celestial motions. The system we know to be *false*."

That the "Church" should be credited with *any* part in the establishment of heliocentric science is a gross error. The exact reverse is the truth in the matter, as it persecuted and opposed heliocentric science by every means in its power. History fully proves this.

Those whose names stand foremost in connection with heliocentric science and astronomical progress are Copernicus (1473-1543), Prussia; Kepler (1571-1630), Wurtemberg, and Galileo (1564-1642). Lord Napier of Scotland (1550-1617) and Sir Isaac Newton of England (1642-1727) also made brilliant discoveries that materially advanced heliocentric science.

The writer who opposes these great names is to be pitied for his ignorance or idiocy, his prejudice or bigotry, or for his vindictive or evil nature. The astrologer who denies that the *real* positions of the planets indicate or influence human events while claiming that they are so influenced or indicated by a one-sided, distorted view, which gives only their *apparent* positions, is either a bigot a falsifier or a fool. The public predictions I have given in the STAR prove beyond question that heliocentric astrology is not an error, and to refuse this evidence and pronounce adverse judgment, to misquote or misrepresent it, or to fail to grasp the significance of it *and yet denounce it* is proof of some one or more of these three forms of "mental aberration;" and when I say this I have particularly in mind

the great Sepharial, the angelic astrologer who has lately deigned to fold his geocentric wings and sit in judgment on us and "helio-eccentric" astrology. I am afraid he will never recover from his "mental aberration" as he has all three forms of the disease.

No amount of abuse, sophistry, misrepresentation, ridicule or vindictiveness will ever succeed in showing heliocentric astrology to be an "error." It is the occult art and mystic handmaid of that system brought to light by Pythagoras, upheld by Copernicus, proved by Galileo, extended by Kepler, and advanced by Napier and Newton, and, like their immortal names and illustrious work, will stand to the end of time.

## NEDOURE;

### The Priestess of the Magi.

An Historical Romance presenting a true conception of  
White and Black Magic.

By T. J. BETIERO, M. D.

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[This romance commenced in the August issue of the STAR. The five previous installments will be sent by mail at regular rates.]

#### CHAPTER XII.

At this perilous moment, when it seemed almost certain destruction to advance to regain possession of my physical body, confronted as I was by Nahash, the dreaded demon of the threshold, the most beautiful as well as the most welcome sound of all my life came in clear, ringing tones:

"Be strong, Althos! No harm can come to thee—Agla commands!"

These words of encouragement, coming at the moment when hope was all but abandoned, revived me like water to the lips of a wounded soldier. I could feel my strength returning as I wonderingly opened my eyes, when, to my relief, I found the horde of horrible phantoms had fled. Nothing remained to show a trace of them save a dark cloud which was rapidly disappearing over the vast expanse of the astral plane.

Moving toward me in stately grandeur, borne upon the air, was a being of indescribable loveliness. As he approached, his clear cut features could be seen, illuminated with large, brilliant blue eyes, surmounted by a long, flowing dark beard, and locks of hair whose raven blackness contrasted with his spotless white robe. His face was radiant like a spirit of fire: love and kindness beamed in every lineament.

The stately bearing of this noble being showed the power and authority which could emanate from the Divinity alone.

As he noiselessly floated toward me, holding out both hands, he said:

"Brother, thy heart is pure, but thy will is not strong. Had thy will been trained to the fullest my assistance would not have been required. I would have come to you ere this, but thou hast that in thy

nature, even now, which must be overcome if thou wouldst ascend to the highest. The God whom thou seekest is a jealous God. Thou shalt love him with all thy heart and all thy soul. Hearken well, brother, to things which are said to thee, for aside from the aid of the moment, I am to be henceforth thy Guru or spiritual instructor.

As I now realized that the threatening dangers were past, the reaction from so great a mental strain began to manifest itself. I could make no reply, but stood mutely and imploringly, regarding this luminous being. Continuing, he said, with a deprecating wave of the hand:

"No; thank me not. I was drawn to thee by the will of one who bears for thee a kindly interest. It was thy future preceptress, Nedoure."

At the mention of her name his face became grave and his expression thoughtful. He paused a moment, then, with a graceful wave of the hand toward my physical body, he continued:

"Tarry not longer here, my brother, but enter thou into thy tabernacle of flesh and continue thy journey toward the Unity."

Without further effort to reply, I moved silently toward my corporeal body, while he continued to regard me with that sad expression which had not left his countenance since the mention of Nedoure. Yielding to an irresistible attraction, I was about to throw myself upon my physical, when he arrested me by a sudden movement of the hand. Then, as his face lit up with a smile of ineffable brotherly love, he said:

"Dear brother, as thou hast before heard, I am to be thy Guru, thou shalt henceforth know me by the name of Watlan. Keep thy soul ever free from aught but spiritual love and I will be ever ready to aid thee. But forget not, brother, that if perchance thou shouldst fall into the material plane, and ignore the high goal for which thou art now striving, I shall be powerless to aid thee. When thou requirest my advice and assistance, meditate in silence upon the Creator, and mentally call the name of Watlan. Perchance thou mayest not see me with thy physical eyes, nor hear my voice with thine ears, but answers to thy queries will be plainly impressed upon thy inner spirit."

As he paused, looking kindly toward me, I tried to speak and found, to my delight, that I had again come into possession of the power of speech.

"O, great master," said I, "tell me more of yourself: from whence thou comest and whither thou wilt return? My life has thus far been spent in trying to solve the mysteries of the unknown."

"When thou wouldst know the mystery of life and death, look upon the circle—the line without beginning and without end. Make upon the circle two points of division—the upper and the lower—the positive and the negative. Everything in Nature is represented by the circle. From the ultimate atom to the great Universe this law holds good. Thus the Universe may be synthetized by a great circular current, in which the flow is necessarily inverse in the two opposing arcs. From the positive pole to the negative pole the current descends—this is Involution, or the



descent of the Spirit into Matter. From the negative pole to the positive pole the current re-ascends—this is Evolution, or the spiritualization of matter. Thus for the formation of a human being or of a world the laws are analogous.

"Man is now on his upward journey, in the ascending arc, far from the negative pole, since he is at the head of the three kingdoms of the terrestrial world. He thus belongs to the visible world of the Universe. He also occupies a prominent place in the intellectual world; but his doubts, errors and deficiencies in real knowledge, show that he is not the master in this sphere as he is in the inferior world. In regard to the divine world, man conceives it and yearns for it, but if he attain it, it will be by faith rather than by science."

After this explanation he stood silently contemplating me.

"But tell me, O learned Guru," I said, "when man has passed that change known as death, does he yet live? And, if so, in what form?"

In slow, measured accents he replied:

"Man differs from the lower forms of the animal kingdom by possessing a soul. Everything in the Universe is in motion, always tending to a higher and more perfected state. The law of evolution embraces the mineral, vegetable and animal kingdoms. In the former the metals are formed from the crude elements by circulation of the life principle. Continuing to obey this great law they undergo still further changes. Where lead could be found a few thousand years ago, gold may be found now. So it is also in the vegetable kingdom as well as the animal kingdom. Every element or being must produce an element or being superior to itself. As man is the synthetical representation of perfection in the animal kingdom he must produce a being superior to the visible man. Thus the seed or germ of an immortal soul has been given him by the Creator. It is his duty to bring forth from this spark of divinity a perfected being suitable to endure through the eternal cycles of progression. If the soul is not developed in one life, then many lives may be necessary. Upon the earth, at all times, can be found unfortunate and vicious men who have been separated from their soul."

"Do you mean to say, O exalted one, that a man may lose his soul during earthly life?"

"Of that thou mayest rest assured, my brother. In early life, when the being is pure, the soul tries to impress upon the individual the difference between right and wrong. This is realized as the promptings of conscience. When the first evil deed is committed, the inexperienced evil-doer feels uncomfortable on account of conscience. As he continues to follow the path of vice the soul ceases to struggle with him; and if he pursues still further the downward path, the soul may, and often does, take its flight."

"The man without a soul could not have eternal life?" I asked.

"No, my dear brother," said the Guru. "He lives and dies as the lower animals, with no higher ambition than the satisfaction of his animal passions. He still possesses what is called the animal soul, but is

forever separated from the spark of divinity which permits man to ascend among the Gods. Thou wilt comprehend my reference to the animal soul when thou hast been instructed concerning the seven principles of man. But, brother, I will see thee anon; thou must return to the physical plane, and I to my duties elsewhere. So, for the time, farewell!" saying which he glided away, backward, with his hand extended toward me in the form of a benediction, and a bright smile upon his countenance.

While watching the departure of this beautiful being I felt irresistibly drawn toward my physical, which lay motionless before me. Clasp my arms around it, I knew no more until I was awakened to find the Magi bending anxiously over me.

The one who had previously addressed me said, as he made downward passes in front of my face:

"Rest quietly, O Neophyte. Fear not; no harm can come to thee."

As he continued to make passes before my face, the streams of magnetic fluid could be distinctly felt; my eyelids became heavy and I lapsed into a deep sleep. During this sleep peculiar dreams or visions came to me as related in the next chapter of my strange story.

### CHAPTER XIII.

Picturesque views of landscape passed before me in magnificent panoramic array for some time. Finally I found myself contemplating a scene of rare beauty and restful peace.

Over the vast expanse of undulating verdure-clad slopes, a small flock of sheep browsed contentedly, while a comely shepherd youth lay upon the green grass of the hillside, with his head resting upon his elbow, drowsily watching them. His face and form appeared familiar to me, as I admiringly noted the muscular cords of his other arm, in which he carelessly clasped a shepherd's staff. His voice also awakened a train of indistinct memories as he hummed the words of a rude dance song. While thus composedly amusing himself, and at the same time performing lowly duty, he gave a sudden start and quickly arose to a sitting posture. With a startled look of surprise, he dropped his staff and hastily placed his hand over the right arm, near the elbow. He held it thus for a moment, when he raised his hand and gazed with horror upon two small red spots from which the blood was beginning to ooze. He had been bitten by a snake. As he began to realize the danger his face blanched, and he cast his eyes hurriedly about to find the creeping enemy which had mortally wounded him. The serpent had, however, silently escaped through the tall grass. Realizing that no time should be lost, he started rapidly in search of assistance. But as he proceeded down the decline his gait became uncertain, and his eyes were almost bursting from their sockets. He stumbled and fell, with a subdued groan, and, a moment later, expired.

Then the scene of my vision changed suddenly. I was shown the interior of a room in a great temple. A number of priests surrounded the bed of one who



was about to pass over to the unknown borderland.

As the serious watchers moved about the room, doing their last duty for the invalid, I obtained a full view of the sufferer's face. It also seemed strikingly familiar to me. But even as I looked upon him the end came. He gasped and fell back into the arms of one of his faithful friends, who was bending over him.

As the scene vanished I heard the voice of my guiding brother, saying, "Wake up." I at once opened my eyes and, looking around, I saw the same three thoughtful faces. The one nearest me said, as he made a number of upward passes before my face:

"Wake up! Be bright and happy, O Neophyte."

As I sat up, rubbing my eyes and trying to recall my dream, he said:

"Perchance thou hast had visions during thy trance?"

"True; but of a very sad nature," I replied.

As if anticipating such a reply he exchanged glances with the other two brothers and answered:

"The two death scenes of which thou wert a witness, were to thee of great importance. They were visions of thy past incarnations. The characters who passed away in thy presence were the previous forms in which thy soul dwelt."

Then, after a thoughtful silence of a few moments, he said, with an expression of relief:

"'Tis well. Arise, now, fortunate Neophyte, and follow us."

Then, with a sign to his companions, he led off, followed by them in single file toward the farther end of the room. I hastily arose and followed likewise.

Pulling aside the rich portiers, the Magus, in the lead, conducted us into an inner and smaller chamber.

The room in which we now found ourselves had but little furnishing. The floor was of smooth-hewn stone, and in the center stood a large, imposing emblem of the Sphinx. The walls were decorated on three sides by six-pointed stars, while on the wall of the east could be seen the greatest of all emblems—the five-pointed star or pentagram.

Three altars were placed, at the central points of the walls, at the east, the south, and the west.

After certain preliminaries, which I am bound to omit in this record, the brother of the east pointed to a spot in front of the Sphinx, where I was requested to remain standing. He then seized a small wand from the altar in front of him and, holding it aloft, uttered a prayer while the brothers of the south and west bowed their heads in reverence.

Surrounded by these serious brothers and standing in front of the sacred Sphinx in this chamber of mysteries, the impression made upon me was profound. When the Magus had finished his appeal to the great Unknowable, he pointed with his wand to the pentagram, saying:

"Neophyte, as thou seest, this sacred emblem of power has five points. The four lower ones represent the elements—Fire, Earth, Air and Water—which, in their turn, epitomize the living entities called Elementals. The upper or fifth point portrays Intelligence. Thus this emblem teaches the true mystic

that Intelligence can and should dominate the elements. The design is also emblematical of the human body. Each one of the lower points indicates the members of the body, *i. e.*, the arms and legs. The upper point represents the head of man, which should always be superior to the passions.

Then, turning to the six-pointed star, he continued: "This emblem, known as the Seal of Solomon, is but the combination of the higher and lower trinities; the former positive, the latter negative. Every series is complete with the ternary and embraces the law of seriation—Active, Passive and Neuter. The lower series is always negative to the superior, from the living cell to the great living Creator.

"This fundamental truth of occultism is allegorically represented in the interlaced double triangles. He who succeeds in bringing his individual mind into exact harmony with the Universal Mind has succeeded in reuniting the inner with the outer sphere, from which he has only become separated by mistaking illusion for truth. He who has succeeded in realizing the practical meaning of this symbol has become one with the Father—he is virtually an adept, as he has then succeeded in squaring the circle and circling the square."

He now extended the wand toward me and, with his piercing eyes riveted upon mine, said in a louder tone:

"Aspiring Neophyte, thou must first acquire the knowledge which shows the goal, and lights the path leading thereto."

The brother of the south then added:

"Be strong and patient in thy work."

"Thou must brave all and defend thyself against every inferior force," came in deep tones from the brother in the west.

"Thou must raise thyself toward the transcendent regions, which thy soul already approaches," answered the brother of the east.

On account of the binding oaths I will conclude this record of the great initiation into the degree of Pastophori by stating that after receiving instruction that gave the key to many of Nature's mysteries, I was, in order to still further test my courage, required to traverse a long dark tunnel whose entrance opened between the paws of the Sphinx, and which terminated in a vast catacomb of the dead on the other side of the sacred Nile, typifying the descent of the primitive human Monad into earth under the cosmic waters, suffering an emblematic death, and thence rising to life in the great brotherhood.\*

After enduring much physical suffering from hunger and thirst, and just three days and nights from the time when I stood in the presence of the brotherhood, I was proclaimed a Pastophoris and received with honor into the Order of Ancient Magi.

I also learned that I had been exceedingly fortunate in meeting my spiritual Guru in the first degree, as but few neophytes were thus favored.

\*The remains of this underground passage of initiation may still be seen leading from the ruins of the temple Medinet-Abou, under the bed of the river Nile, to the catacombs in the mountains in the west.

## CHAPTER XIV.

As Nedoure had been selected for my earthly instructor I was invited by Netros, her father, to accompany them to Sais, and to make my home with them for the ensuing year.

Netros, the father of Nedoure, as an Hierophant and Grand Magus of the Ancient Order, was held in high favor by Amasis, the King, who secretly consulted him concerning all important affairs of state, and oftentimes with regard to his personal business.

In urgent matters he was aided in divination by his fair daughter, Nedoure, who had reached that perfect state of development, in which she could at will communicate with superior beings.

After the temple work for the year had been completed in Thebes, I found myself at the ideal home of Nedoure in Sais. In the atmosphere of this Palace of Rest, as it might truthfully be termed, surely one must be happy and satisfied. But what was that strange sensation of nervousness, unrest and anxiety? Everything in this fairy-like retreat seemed to partake of the harmony so apparent in father and daughter; even the servants were of a superior order. Yet I was not happy, and a cloud seemed to gather over me.

Upon our arrival at Sais the old Hierophant had personally shown me to my apartments; he also led me to his superb library, which contained the cream of occult productions. As he started to take leave of me he said:

"Althos, my brother, you are thrice welcome to this house, which my daughter and I have called home from her earliest infancy. Her mother passed away, in our eastern home in Persia, at the time of Nedoure's entrance into this world. So it was the will of Providence that I should possess the love of a daughter instead of a wife. And perhaps it were better so for, as you know, the life of a Magus makes it impossible for him to give much in exchange for that which he, like all other humans, desires to receive—the love of a tender and true woman, such as her mother was.

"If we follow our precepts we can neither love nor hate; all sentiment and passion must yield to, instead of controlling, the will.

"A short time after this sad and at the same time happy event—for in losing my beloved wife I was given a daughter—I received an invitation from King Amasis to accept my present position at his court. I was also given the choice of a number of houses from which this one was selected.

"We brought with us the old nurse and Byrene, who was also then a child, and who now fills the duties of maid and companion to my daughter.

"As my time is much employed with the magicians and as advisor at the court, perhaps we shall not meet often, but remember that my heart is with thee at all times. My esoteric influence will ever be directed for the uplifting of thy soul until it merges into the great Universal Soul—the Creator."

"Father," I replied, "though not skillful in the language of your land, which has now become mine, I thank you most sincerely for your expressions of kind-

ness and love, as well as for the great honor you have conferred upon me, by admitting me into the sanctity of your home. I assure you that my most earnest efforts will be directed to becoming worthy of so great a trust."

"Say no more," he said, with a kindly wave of the hand. "I shall leave thee to the care of my beloved daughter, Nedoure. She will give to thee the necessary instruction a certain day in each week. Though thou knowest much, my brother, I may yet say that all depends upon thyself. Let not thy mind become engrossed with the vanities of the world, which are unreal and fleeting. Let thy greatest pleasures be in contemplation of the One, and in the purification and development of thy God-nature, or soul. I will send to thee, from the palace, an attendant who is also a neophyte. For the time, my brother, I will say farewell."

"May success await you, kind master, and for thy kindness I again thank you; farewell."

At this the grand old Magus, after promising to see me a few days later, left me and pursued his way to the court of King Amasis.

Left to myself and awaiting the arrival of my attendant, I wandered about in a rather nervous state of unrest. The feeling of depression grew upon me so pronounced as to confuse the ordinarily even tenor of my thoughts. Seeking relief I went to the library, then to the corridor, and from thence to my room. Yet the depression grew upon me and I found it vain to compose myself. Again I went to the library, where I listlessly glanced over a rare treatise on philosophy. My vision suddenly seemed to cloud, the characters on the page seemed imbued with motion and formed, to my astonishment, the face of an old physician whose eyes looked soberly, for a brief moment, into my own. With a dissenting gesture the face melted again into the readable page before me, and I found myself now possessed with many conflicting thoughts. My mind reverted to the unpleasant experiences of the last year I had spent in the old Ouri Monastery when in silence I had alone witnessed the pranks and gibes of mischievous elementals, and I thought of my old faithful tutor and companion, Gobab. Deciding that I was being made sport of by some elementary sprite I turned again, with some determination, to the volume I held, but, as I now could not get into harmonic vibration with the author, it was reluctantly replaced.

Then, as a last resource, I began to examine the plan of the house. I found that it was constructed in such a manner as to partake equally of both the Greek and Egyptian styles of architecture. It was a large one-storied building and might have been considered commonplace by one unacquainted with its splendid interior, with its harmonious blending of Greek art with Egyptian coloring. At the front entrance were massive doors opening into a large circular hall, with colonnades arranged in the form of a semicircle. Between each pillar was a door, opening into one of the various apartments. Thus each room in this semicircular building overlooked the beautiful garden and observatory at the rear, beyond which, flowing in ma-



jestic grandeur, could be seen the ancient river Nilus.

A broad, smooth stone walk, enclosed on both sides by rare flowers, led down to the banks of this historic stream. The circular reception hall was well lighted by the Sun's rays, which entered through a skylight by day, and by many strange-shaped lamps at night. These lamps were of intricate workmanship and represented real and mythical land and sea monsters.

The floors were covered with rich rugs from the Orient, which entirely neutralized the sound of footsteps. Every appointment was perfect and superb.

Leaving the hall I again entered my room, and with my depression now most profound, cast myself onto a low couch where I lay in despair gazing upward.

My attention was suddenly caught by what seemed to be a tiny streak of smoke that rapidly revolved and grew in size as I watched it. It dropped to mid-air in the room, stopped revolving suddenly, when a long, lean finger, pointing toward the window, disclosed itself and then vanished as a puff of smoke.

I sprang to my feet and looked out upon the garden in the rear. What I saw caused my heart to beat with a violence never before experienced.

TO BE CONTINUED IN OUR NEXT.

## ECONOMY OF LIFE.

**A Rare Ethical Work by an Unknown Writer.  
The Spiritual Gem of the Ancient Classics.**

EDITED BY WILLIS F. WHITEHEAD.

"The ideal mystic life," as we have before written, "begins and is supported by a correct physical existence." (Thesaurus, page 71.) This present work is especially adapted to the attainment of a true natural life, furnishing as it does an admirable and complete system of moral economy. We give in the present installment three more parts, each complete in itself, of this rare work, which treat of the passions, woman, and of the several family relations. W. F. W.

### PART TWO—THE PASSIONS.

#### SECTION ONE—THE PASSIONS OF HOPE AND FEAR.

The promises of Hope are sweeter than roses in the bud, and far more flattering to expectation, but the threatenings of Fear are a terror to the heart. Nevertheless, let not Hope allure nor Fear deter thee from doing that which is right. So shalt thou be prepared to meet all events with an equal mind.

Even the terrors of death are no terrors to the good. He that thinketh or doeth no evil hath nothing to fear.

In all thy undertakings let a reasonable assurance animate thy endeavors; if thou despair of success thou shalt not succeed.

Terrify not thy soul with vain fears, neither let thy heart sink within thee from the phantoms of imagination.

From Fear proceedeth misfortune, for he who feareth, inviteth disaster; he shall not look for it in vain. But he who hopeth, helpeth himself.

As the ostrich, when pursued, hideth its head but forgetteth its body, so the fears of a coward expose him to danger.

If thou believest a thing impossible, thy despondency shall make it so; but he who persevereth shall overcome all difficulties.

A vain hope flattereth the heart of a fool, but he that is wise pursueth it not.

In all thy desires let reason accompany thee, and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings and thy heart shall not be vexed with disappointments.

#### SECTION TWO—THE PASSIONS OF JOY AND GRIEF.

Let not thy mirth be so extravagant as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart. This world affordeth no good so transporting, nor inflicteth any evil so severe as should raise thee far above, or sink thee much beneath the balance of moderation.

Lo! yonder standeth the house of Joy. It looketh gay; thou mayest know it from the continual noise of mirth and exultation that issueth from it.

The mistress standeth at the door and calleth aloud to all that pass by; she singeth and shouteth and laugheth without ceasing.

She inviteth them to go in and taste the pleasures of life, which she telleth them are nowhere to be found but beneath her roof.

But enter not thou into her gate; neither associate thyself with those who frequent her house.

They call themselves the sons of Joy, they laugh and seem delighted, but madness and folly are in all their doings.

They are linked with mischief hand in hand, and their steps lead down to evil. Dangers beset them round about, and the pit of destruction yawneth beneath their feet.

Look now on the other side, and behold, in that vale overshadowed with trees, and hid from the sight of men, the habitation of Sorrow.

Her bosom heaveth with sighs, her mouth is filled with lamentations, she delighteth to dwell on the subject of human misery.

She looketh on the common accidents of life and weepeth; the weakness and wickedness of man is the theme of her lips.

All Nature to her teemeth with evil, every object she seeth is tinged with the gloom of her own mind, and the voice of complaint saddeneth her dwelling day and night.

Come not near her cell; her breath is contagious; she will blast the fruits and wither the flowers that adorn and sweeten the garden of life.

In avoiding the house of Joy, let not thy feet betray thee to the borders of this dismal mansion, but pursue with care the middle path, which shall lead thee by a gentle ascent to the bower of Tranquility.

With her dwelleth peace and safety and contentment. She is cheerful but not gay, she is serious but not grave; she vieweth the joys and the sorrows of life with an equal and steady eye.



View the riotous and melancholy with pity, and let the error of their ways keep thy feet from straying.

#### SECTION THREE—THE PASSION OF ANGER.

As the whirlwind in its fury teareth up the trees and deformeth the face of Nature, or as an earthquake in its convulsions overturneth whole cities, so the rage of an angry man throweth mischief around him. Danger and destruction wait on his hand.

But consider thine own weakness, and forget it not, so shalt thou pardon the failings of others.

Indulge not thyself in the passion of Anger; it is whetting a sword to wound thine own breast or murder thy friend.

If thou bearest slight provocations with patience it shall be imputed unto thee for wisdom, and if thou wipest them from thy remembrance thy heart shall not reproach thee.

Seest thou not that the angry man loseth his understanding? Whilst thou art yet in thy senses, let the wrath of another be a lesson to thee.

Do nothing in a passion. Why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger it is wise to prevent it; avoid, therefore, all occasions of falling into wrath, and guard thyself against them vigilantly.

A fool is provoked with insolent speeches, but a wise man laugheth them to scorn.

Harbor not revenge in thy breast, it will torment thy heart and discolor its best inclinations.

Be always more ready to forgive than to return an injury. He that watches for an opportunity of revenge lieth in wait against himself and draweth down mischief on his own head.

A mild answer to an angry man, like water cast upon the fire, abateth his heat, and from an enemy he shall become thy friend.

Consider how few things are worthy of anger and thou wilt wonder that any but fools should be wroth.

In folly or weakness Anger always beginneth, but remember, and be well assured, it seldom concludeth without repentance.

On the heels of folly treadeth shame; at the back of Anger standeth remorse.

#### SECTION FOUR—THE PASSION OF PITY.

As blossoms and flowers are strewed upon earth by the hand of spring, and as the kindness of summer produceth in perfection the bounties of harvest, so the smiles of Pity shed blessings on the children of misfortune.

He who pitieth another recommendeth himself, but he who is without compassion deserveth it not.

The butcher relentheth not at the bleating of the lamb, neither is the heart of the cruel moved by distress; but the tears of the compassionate are sweeter than the dewdrops of roses.

Shut not thine ear, therefore, against the cries of the poor, neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee, when the widow's heart is sunk, and she imploereth thy assistance with tears of sorrow, O pity her affliction, and extend thy hand to those who have none to help them.

When thou seest the naked wanderer of the street, shivering with cold and destitute of habitation, let bounty open thine heart, let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity, how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes?

He who withholdeth Pity forfeiteth compassion in his own sure time of need; he who openeth his breast to the helpless shall himself be succored.

#### SECTION FIVE—THE PASSIONS OF DESIRE AND LOVE.

Beware, young man, of the allurements of wantonness, and let not Desire tempt thee to excess in her destructive delights.

The madness of Desire shall defeat its own pursuits; from the blindness of its rage thou shalt rush upon destruction.

Therefore give not up thy heart to her sweet enticements, neither suffer thy soul to be enslaved by her enchanting delusions.

The fountain of health, which must supply the stream of pleasure, shall quickly be dried up, and every spring of joy shall be exhausted.

Old age shall overtake thee in the prime of thy life; thy sun shall decline in the morning of thy days.

But when virtue and modesty enlighten her charms the luster of a beautiful woman is brighter than the stars of heaven, and the influence of her power is resistless.

The purity of her bosom transcendeth the lily; her smile is sweeter than a garden of roses.

The innocence of her eye is like that of the dove; simplicity and truth dwell in her heart.

The kisses of her mouth are as honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of Love; the purity of its flame shall ennoble thy heart; thy days shall be many and full of happiness.

#### PART THREE—WOMAN.

##### AS MAIDEN, WIFE AND MOTHER.

Give ear, fair daughter of love, to the instructions of prudence, and let the precepts of truth sink deep in thy heart; so shall the charms of thy mind add luster to the elegance of thy form, and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight and Nature whispereth in thine ear the meaning of their looks—ah! hear with caution their seducing words, guard well thy heart, nor listen to their soft persuasions.

Remember that thou art made man's reasonable companion, not the slave of his passion. The purpose of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to soothe him with thy tenderness, and to recompense his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness, with innocence in her mind and modesty on her cheek.

Her hand seeketh employment, her foot delighteth not in gadding abroad.

She is clothed with neatness, she is fed with temperance; humility and meekness, as a crown of glory, encircle her head.

On her tongue dwelleth music, the sweetness of honey floweth in song from her lips.

Decency and candor dwell in all her words; in her answers are mildness and truth.

Submission and obedience are the lessons of her life, and peace and happiness are her reward.

Before her steps walketh prudence, and virtue attendeth at her right hand.

Her eye speaketh softness and love, but discretion with a scepter sitteth on her brow.

The tongue of the licentious is dumb in her presence; the awe of her virtue keepeth him silent.

When scandal is busy and the name of her neighbor is tossed from tongue to tongue, if charity and good nature open not her mouth, the finger of silence resteth on her lips.

Her breast is the mansion of goodness and therefore she suspecteth no evil in others.

Happy is that man who maketh her his wife; happy the child that calleth her mother.

She presideth in the house, and therein is peace; she commandeth with judgment, and is obeyed.

She ariseth in the morning, she considereth her affairs, and appointeth to every one their proper duties.

The care of her family is her whole delight, to that alone she applieth her study; elegance with frugality is seen in her mansion.

The prudence of her management is an honor to her husband, who heareth her praised with secret delight.

She informeth the minds of her children with wisdom; she fashioneth their manners through the example of her own goodness.

The word of her mouth is the law of their youth; the motion of her eye commandeth their obedience.

She speaketh and her servants fly, she pointeth and her will is done, for the law of love is in their hearts and her kindness addeth wings to their feet.

In prosperity she is not puffed up, in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels and sweetened by her endearments; he putteth his heart in her bosom and receiveth comfort.

Happy is the man that hath made her his wife; happy is the child that calleth her mother.

#### PART FOUR—FAMILY RELATIONS.

##### SECTION ONE—TO THE HUSBAND.

Obey the ordinance of God and take unto thyself a wife; become a faithful member of society.

But examine with care, and select not suddenly; on thy present choice depends thy future happiness.

If much of her time is destroyed in dress and adornments, if she is enamored with her own beauty and delighted with her own praise, if she laugheth much and talketh loud, if her foot abideth not in her father's house, or her eyes with boldness rove on the faces of men, though her beauty were as the sun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of imagination.

But when thou findest sensibility of heart, joined with softness of manners, an accomplished mind, and a form that is agreeable to thy fancy, take her home to thy house; she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

Cherish her as a blessing sent thee from heaven; let the kindness of thy behavior endear thee to her heart.

She is the mistress of thy house, therefore treat her with respect, and so that thy servants may obey her.

Oppose not her inclination without just cause; she is the partner of her cares, make her also the companion of thy pleasures.

Reprove her faults with gentleness, exact not her obedience with rigor.

Trust thy secrets in her breast; her counsels are sincere, thou shalt not be deceived.

Be faithful to her and violate not her trust, for she is the mother of thy children.

When pain and sickness assault her, let thy tenderness soothe her affliction; a look from thee of pity and love will alleviate her grief, or mitigate her pain, and prove of more avail than ten physicians.

Consider the tenderness of her sex, the delicacy of her frame; and be not severe to her weakness, but remember thine own imperfections.

##### SECTION TWO—TO THE FATHER.

Consider thou, who art a parent, the importance of thy trust; the being thou hast brought forth it is thy duty to support.

Upon thee also it dependeth whether the child of thy bosom shall be a blessing or a curse to thyself; an useful or a worthless member of society.

Prepare him early with instruction, and season his mind with the maxims of truth.

Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father, but he that doeth right is an honor to his grey hairs.

The soil is thine own, let it not want cultivation; the seed which thou sowest, that also shalt thou reap.

Teach him of himself that he fall not into error.

Teach him obedience and he shall bless thee; teach him modesty and he shall not be ashamed.

Teach him gratitude and he shall receive benefits; teach him charity and he shall gain love.

Teach him temperance and he shall have health; teach him prudence and fortune shall attend him.

Teach him justice and he shall be honored by the world; teach him sincerity and his own heart shall not reproach him.

Teach him diligence and his wealth shall increase; teach him benevolence and his mind shall be exalted.

Teach him science and his life shall be useful; teach him religion and his death shall be happy.

##### SECTION THREE—TO THE SON.

From the creatures of God let man learn wisdom and apply to himself the instruction they give.

Go to the desert, my son, and observe the young stork of the wilderness. Let him speak to thy heart. He beareth on his wings his aged sire, he lodgeth him in safety and supplieth him with food.

A child's filial piety is sweeter than incense, more delicious than the odor of spices.

Be grateful to thy father, for he gave thee life, and to thy mother, for she sustaineth thee.

Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease, therefore do honor to his age and treat not his grey hairs with irreverence.

Forget not thy helpless infancy, nor the forwardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace, and thine own children, in reverence of thy example, shall repay thy piety with filial love.

##### SECTION FOUR—TO BROTHERS.

Ye are the children of one father, provided for by his care, and the breast of one mother hath given you suck.

Therefore let bonds of affection unite thee together as brothers, that peace and happiness may dwell in thy father's house.

When you separate to go out into the world, remember the relation that bindeth you to love and unity, and prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other.

TO BE CONTINUED IN OUR NEXT.



## ASTROLOGICAL DEPARTMENT.

## HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 713 Madison St., Chicago, Illinois, to whom communications regarding heliocentric astrology may be addressed.]



HELIOCENTRIC ZODIAC.

## POSITIONS OF THE PLANETS, ETC., FOR JANUARY.

Mercury—January 1st, in Sagittarius; 12th, in Capricornus; 22d, in Aquarius; 30th, in Pisces.

Venus—Enters Scorpio the 1st, and Sagittarius the 19th, and is in degree 19 of that house on the 31st.

Earth—In degree 11 of Cancer on the 1st, travels one degree a day through it and enters the house of Leo on the 20th.

[NOTE.—People born while the Earth is in Cancer—December 22 to January 19, inclusive—are Cancer people. They are born under Capricornus, the opposite sign or house, because the Sun appears to be therein during that time. The distinctive characteristics of each house, as to the Earth, arise from its polarity in them in respect to the Sun and not from the opposite sign.]

Mars—1st, in degree 11 of Leo; 31st, in degree 24 of same, being degree 144 of the above heliocentric Zodiac.

Jupiter—1st, in degree 24 of Sagittarius; in degree 27 on 31st.

Saturn—1st, in degree 8 of Capricornus; in degree 9 on 31st.

Uranus—1st, in degree 14 of Sagittarius; same on 31st.

Neptune—1st, in degree 29 of Gemini; same on 31st.

New Moon occurs, in direction of Capricornus, on the 20th.

Both Venus and Jupiter are Morning Stars.

## EVENTS AND THEIR ASPECTS.

December 1—600 cases of smallpox at Winona, Minn. Grippe was prevalent generally during the month.

December 2—2,200 Filipinos at Vigan swore allegiance to the United States.

December 3—President's Message received by Congress.

December 8—Extensive strike of telegraphers on the Santa Fe railroad system.

December 12—Washington celebrated its 100th anniversary as the National Capital.

December 14—German financial panic reported as growing.

December 14—Earthquake reported from Joplin, Mo. Another was reported from elsewhere about three days later.

December 18—Chinese Viceroy of the province of Pechilli caused the massacre of 1,500 members of the Chinese reform forces and twenty-seven of their leaders.

December 20—Greatest financial panic ever known in Mexico reported; \$50,000 a day said to have been sent to China and Japan during the past five months.

December 29—The United States' Senate ratified the Hay-

Pauncefote treaty, in regard to the isthmian ship canal, and Davis and Foraker amendments thereto.

Predictions regarding the canal: 1st—The canal will be built by the United States, and but one canal will be built. 2d—The United States will assume and maintain full control over it. 3rd—If necessary to such control the United States will acquire title to the necessary territory and not only build and police it but fortify it as well. 4th—The United States will not relinquish any legal right it contends for in Alaska for the purpose of securing an English assent to the natural rights of America in the canal. 5th—The natural rights of England, arising from her control over a large portion of the territory of North America, will be carefully preserved; such rights will be the same as those accorded to Mexico and to Central and South American governments, all things being equal. 6th—The United States will not submit its rights in the canal to arbitration.

December 22—Severe dock labor troubles, rioting and fighting at Antwerp; thirty wounded. Striking at Genoa.

December 22—Joint note to the Chinese government signed by the envoys of all the powers at Peking.

The passage of the Earth through Gemini was marked by the most severe hurricane over the north Pacific ocean known to history. Great loss of life and shipping occurred there and at other points. Marine disasters were the greatest ever known.

The aspects of the events here recorded will be found in the last issue of the STAR. Readers should compare current history with planetary aspects to gain an insight into the correspondence which exists between them. A "Pappus Planetarium" will prove to be a great help in this respect.

## MINOR MENTION.

Mr. Devoe predicted very cold weather for December. Mr. Devoe was mistaken.

Objections to the heliocentric system have been gathered from various sources. These will be classified and reduced to simple questions, assertions, and objections in general. To these I shall reply as space and opportunity permit. Honest and fair criticism will meet with cordial treatment. If you have anything on your mind I would be glad to hear from you. All appropriate queries, etc., will be answered through the STAR. It is only from journals that are friendly to heliocentric astrology that you can gain correct information regarding it. Our answers will commence in the February STAR.

The Chicago Tribune says: "It is a great privilege at the close of the nineteenth century to stand at the dividing line and take a peep over into the first year of the twentieth century. The four great English astrologers, Old Moore, Raphael, Olon, and Zadkiel, have lifted the veil and given the world a look into the coming year. The peep would be more satisfactory, however, if these wisecracks had got together beforehand and come to some agreement." The Tribune then shows how the four disagree in their predictions, and concludes: "As these astrological gentlemen are the only ones who profess to look far into the future it would be more satisfactory if they did not make the future still more uncertain than it is by the disagreement of their forecasts." Really! How about the Clergy, Mr. Tribune?

It is quite funny to pick up some so-called astrological sheet and find its "editor" denouncing his own system because Bryan was not elected—and then denouncing our system because McKinley was! It is also very funny to find in *Coming Events* for December that "the election of President McKinley by an overwhelming Republican majority" "should give the quietus to these [heliocentric] would-be innovators." What makes it funnier yet is that *Coming Events*, in its November number, four months after my original prediction appeared in the STAR, condescended to "agree" with me, saying: "And I agree with him. The States will not show the spirit of the Democrat while Neptune occupies Gemini." *Coming Events* now says: "In accordance with our prediction, and quite in conformity with the well-tried principles of Astral prognostics, Mr. William McKinley is again President," etc. It is now in order for Mr. Green to bring forward his list of "evil" aspects and ask *Coming Events* how the presence of Neptune in Gemini overruled so powerfully these other "well-tried principles of Astral prognostics."



## GEOCENTRIC SECTION.

[Conducted by ERNEST S. GREEN, 1804 Market St., San Francisco, Cal., to whom all communications regarding this section should be addressed.]

### AN ASTRAL READING ON YOUR SOLAR SIGN.

#### For Those Born Between December 22 and January 19.

In the following reading much will depend on how the planets are aspected at birth, as to its complete correctness, but generally it will be found correct.

All persons born during this period are more or less under the influence of the cardinal sign, Capricorn, and more especially if born about sunrise, when Capricorn will also be the sign on the ascendant. Their ruling planet is Saturn, and when there are no conflicting transits or aspects in the radix their fortunate day is Saturday. Their most fortunate period of the year is usually from December 22 to January 19, but there will be some striking exceptions this year, owing to a transit of Saturn through the first degrees of the sign in that period.

Those born between December 22 and December 27, any year, were liable to much sickness last summer and fall, unless they had some strong directions in their radix to counteract a very unfortunate transit.

Those born from December 27 to January 7, any year, will be subject to sickness, or other misfortune, during 1901, hence should be careful of their health.

Those born after January 7 to the end of the sign (January 19) should be careful of their health in 1902.

Those born from December 22 to December 27, and in most cases to January 4, will be comparatively fortunate, financially, during the coming year.

While the above dates will apply to a majority, there are reasons why they cannot apply to all, which would be apparent in the nativity of the exceptions.

The character of those born under Capricorn is very decided, and there are very few weak characters born in this sign, that is, while the Sun is passing through it. They are ambitious, patient, persevering, persistent, prudent, thrifty, industrious, economical, self-reliant, contemplative, firm, and generally honest and just, unless mental planets are badly afflicted, which is not generally the case. They are generally studious and thoughtful.

The natives of Capricorn are, as a rule, extremely healthy and possess good constitutions, often living to the age of 90 or 100 years and retaining all their faculties to the end. The disease most common to this sign, however, is rheumatism, but this depends largely on the position of the malefics at birth.

The mystic gems belonging to this sign are the white onyx and moonstone, and the astral colors are brown, garnet and black.

ERNEST S. GREEN.

### A CHALLENGE TO MR. MAUNDER.

Having read the "opinion" of E. Walter Maunder in the *Chicago Tribune*, quoted in the last STAR OF THE MAGI, to the effect that there was nothing in planetary influence worth considering by astronomers, in the interest of truth I make the following proposition: If Mr. Maunder will send me the date and place of birth of three very unfortunate and unsuccessful persons, and the date and place of birth of three very fortunate persons, who have been very successful and prosperous in life, the six dates each written on a separate slip and numbered from one to six, but shuffled up in such a manner that there could be no possibility of guessing, I will agree to pick out the three fortunate and the three unfortunate ones, simply from the dates—year, month, day and hour, as well as place. If six cannot be found, send two or four dates, half of which are fortunate and half the reverse. I will make no charge for this test, and will guarantee to convince Mr. Maunder of his error. If Mr. Maunder prefers he can send me the year, day, hour and minute of but one person, giving place of birth also, and I will make a horoscope for that person, with all longitudes and declinations calculated, and tell him things about the person that he cannot attribute to anything but planetary influence. Further, if he will give me the exact day when any important event or events, of a sudden nature, occurred in this person's life, I will tell him accurately

whether the event was good or evil. I would like as many such dates as he can furnish. This test will also be given free. I have convinced many skeptics like Mr. Maunder.

ERNEST S. GREEN.

### THE FORTUNATE AND UNFORTUNATE.

#### Rules for Telling Which They Are From Date of Birth.

I have examined a thousand nativities and have found no failure of the following rules:

(1.) Those who have the Moon in conjunction, parallel, trine or sextile with Jupiter will have a fortunate and prosperous life, unless the Moon be at the same time afflicted by Saturn, or Jupiter be afflicted by Saturn or Mars.

(2.) Those who have the Moon afflicted by Saturn—conjunction, parallel, square or opposition—will be very unfortunate and have a hard struggle through life, unless the Moon be assisted by a good aspect with Jupiter or the Sun, or both. In the latter case the person will have some of the struggle condition anyway, but generally rises above his misfortunes at some time in life.

The above are the chief considerations, but there are others. Jupiter in good aspect with the Sun is also a strong testimony in favor of success, and also when in the tenth, first or second house, but its positions in the mundane houses can only be known when the hour and nearly the minute of birth is known. The other rules apply to the planets in any part of the map.

The Moon in good aspect with Saturn is another favorable testimony, but not so important, yet it always makes the mind steady, persevering and careful.

Saturn in bad aspect with the Sun is another very unfavorable testimony, but it affects the health more than the finances.

Saturn in the second or tenth house is also unfortunate, and often overcomes some good aspects, but the hour and minute of birth must be known to ascertain Saturn's position in the map.

When hour of birth is not known, but only the day, I erect a chart for noon on the day of birth, and if I find the Moon in close orb of an aspect I judge it to be in force, as it will be at any time in the day, but if not in very close orb, and applying, and the person should chance to be born soon after midnight, it would not be in orb of the aspect. If separating by five or six degrees it would be out of orb of the aspect by midnight. The orb of the Moon's aspects, when applying, is eight degrees, and when separating, twelve degrees. The motion of the Moon through the (geocentric) Zodiac is twelve to fifteen degrees per day, hence if hour of birth is not known it should always be stated as near as possible.

ERNEST S. GREEN.

### PERSONAL PREDICTIONS FOR ALL.

All persons born between March 19 and April 6, between June 20 and July 10, and between September 21 and October 11, of any year, should be very careful of their health, and should also avoid financial risks all through 1901. They will have two very unfortunate transits, lasting the greater part of that period, and although in some cases there may be good parallels or directions that will prevent any misfortune, yet in a majority of cases misfortune will cross the path of all those born in these periods, in any year, during 1901. Those born in the first seven days of either of the periods mentioned were subject to misfortunes during 1900, while they will be less subject to misfortune in the coming year than those born in the latter part of the periods mentioned, but all alike in these periods should be careful of financial matters in the coming year. Those born from June 20 to July 10 are likely to be the most unfortunate, and should be especially careful during January, February, March and April to avoid losses and sickness.

ERNEST S. GREEN.

### A VERIFICATION.

In the November STAR Mr. Green said in regard to Queen Victoria, that she would have an evil transit "during the last week in November and first week in December, this year," when she would "be subject to sudden evils, such as temporary illness, bad news, annoyances, etc." Press dispatches show that this forecast has been abundantly verified.

## STAR OF THE MAGI

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### EDITORIAL SECTION.

We wish you a Happy New Century.

★

ONE law of the infinite is that the world  
at large gets exactly what it deserves.

★

THE nineteenth century closes with a  
tremendous stride taken in the discov-  
ery and application of Nature's forces,  
and it will be known in history as the age  
of invention. The coming century will  
undoubtedly witness the application of  
spiritual principles and forces with equally  
far-reaching and stupendous results.

★

PRACTICALLY everything calling itself  
a church will observe the end of one cen-  
tury and the beginning of another, and,  
with the exception of half a dozen, every  
religious body in the United States and  
England has on hand some new century  
forward scheme. The Methodists have no  
fewer than four new century movements  
on hand, the leading one of which is the  
raising of \$20,000,000 for sectarian pur-  
poses. To date over half this amount has  
been subscribed. It seems to us that a  
church that can raise over ten million dol-  
lars so readily and easily should be able to  
pay taxes on its church property.

★

A QUEER relic of Mormonism has been  
unearthed at Dongola, Ill. It was a hol-  
low stone containing a manuscript which  
reads as follows: "Religion of the Church  
of Jesus Christ or Latter Day Saints. Be-  
ing driven from place to place by the ene-  
my of our faith. I place beneath this oak,  
in the year 1842, this document, being the  
original manuscript of the Book of Mor-  
mon, and signed by Joseph Smith, the  
Mormon Prophet." Two Mormon elders  
declare that half a dozen pages of hiero-  
glyphics, also found in the stone, is the  
missing link of their religion. They say  
they can read the hieroglyphics readily.

ONE hundred and eighteen very valuable  
Egyptian papyri are soon to come to this  
country and will be distributed among our  
universities. One is a manuscript of great  
antiquity, which may be the original of St.  
John's gospel and at least ante-dates any  
other of the codicils from which the En-  
glish version is taken. These manuscripts  
were unearthed some time ago in Egypt,  
and date back to the Græco-Roman age.  
In the lot are some manuscripts of great  
value, in that they clear up many doubt-  
ful and heretofore unknown words in well  
known manuscripts. Homer's writings are  
materially aided by the documents, which  
also contain poems by Sappho, portions of  
the letters of Hadrianus, and, finally, the  
Gospel of St. John. This is not complete  
and may not be the original manuscript,  
but it is unquestionably older than any  
other manuscript found to date.

### A REASONABLE RELIGION.

It has been shown by Dr. Papus, the  
learned and distinguished Occultist of  
France, that there is, and can be, but one  
religion, and that the ancient sects of  
Asia, although they worshiped God under  
different forms, recognized this fact, in  
that the priests of one sect would be re-  
ceived by the priests of another and ac-  
corded all the honors and consideration  
that was their due.

As well as his attributes of devotion and  
worship, man has implanted in his nature  
the faculty of reason, and as his physical  
functions are fitted to work and exist in  
perfect accord, harmony, and reciprocity  
with each other, producing that condition  
of the body known as health, so his mental  
faculties should self-evidently be likewise  
harmonious and healthy, and this shows us  
that the one true religion is both a healthy  
and Reasonable Religion.

As the converse of the christian science  
fallacy is true, bodily disease or physical  
inharmonious giving rise to distorted con-  
ceptions and erroneous or inharmonious  
thought, it is also self-evident that Good  
Health is the corner-stone of the one true  
Reasonable Religion.

This fact furnishes us with a key to the  
dark pages of religious history. It is not  
at all unlikely that the religious wars,  
persecutions, tortures and barbarities of  
the dark ages were the result of the disor-  
dered and diseased bodies of the surfeited  
and pampered priests of that fearful era.

The principles of the one true Reasona-  
ble Religion must have existed from all  
eternity. It is folly to suppose that any  
event on the face of the earth has ever an-  
nihilated one principle or created another  
principle of the one true Reasonable Re-  
ligion. Christ brought to light the Rea-  
sonable Religion of Love but it had ever  
existed, and he did not create it. He cre-  
ated its expression, its application to hu-  
man need, and sealed it with his life. He  
did not die that we might live, he lived  
that we might not die without the price-  
less rewards and consolations of a Rea-  
sonable Religion. Priestly hate may have  
distorted, discolored, perverted and sup-

pressed the reasonable revelations of the  
Christ during the time when all the horri-  
ble and satanic implements of bigotry,  
fraud and violence were put in use by the  
Church in the dark ages, but the rack, the  
torch, the dungeon and the stake were  
all proved impotent of annihilating a sin-  
gle principle of the one true Reasonable  
Religion.

Every race and clime have presented us  
in their native religions with various con-  
ceptions or views of the Infinite and the  
relations of man thereto. These are but  
different interpretations of the eternal  
principles that underlie, build and main-  
tain the one true Reasonable Religion.  
Whatever each interpretation presents of  
a reasonable and healthful character is  
doubtless a part of Reasonable Religion;  
whatever unhealthy part is presented will  
be condemned by Reasonable Religion.  
As men and races constitutionally differ in  
their modes of thought, and in their needs  
and aspirations, that part of the Reasona-  
ble Religion we find them in possession of  
is the best suited for them and productive  
of their highest good. Thus it is a mis-  
take to force upon them the creed excre-  
scences of churchdom, excrescences which  
have no part in Reasonable Religion. To  
such a course every horror dances attend-  
ance and every evil follows close behind.

As every racial religion contributes to  
the one, true Reasonable Religion, it is a  
matter of evolution only when it shall be-  
come Universal in light and strength, in  
love and justice, and in utility and intrin-  
sic worth. *Equity* well says:

"The religious teachings of the world  
have been, from age to age, passing  
through the modifying and purifying pro-  
cess of the laws of growth which are all  
comprehended in the one word—evolution.  
And notwithstanding the stress which the  
Christian churches have placed upon their  
many conflicting creeds they have never-  
theless been growing, and every additional  
tenet is an evidence of such growth. Evo-  
lution proclaims that whatever is true  
must be in accordance with the natural  
laws of human progress, and reveals to  
the unprejudiced mind a Divinity in pure  
and undefiled religion, that has never as yet  
been recognized by the popular churches  
of the day. All true religion must be nat-  
ural and in accord with the Divine revela-  
tions of Nature. The truths of religion  
are universal, intuitional, necessary and  
self-evident. All else may well be classed  
under the head of superstition. Religious  
truth cannot be sectarian and dependent  
upon a creed. True religion is in accord  
with every fact of Nature and is truly sci-  
entific in all its claims. Every genuine  
truth must, in the very nature of things,  
harmonize with every other truth, and by  
the application of this universal rule we  
can readily distinguish between truth and  
falseness in the religious teachings of the  
world."

Thus the one true Reasonable Religion  
is an evolved religion and one universal in  
character. In its sacred and divine books  
will be found the light given us from all



the great and good of every clime and age. Science, Poetry, Ethics, Art, Song, Devotion, Philosophy, History and Love will all combine to build the Universal Bible of Brotherhood.

As a new invention never originates a new principle in Nature, but merely gives a new application of the same, so each religion merely gives a new interpretation of the universal principles of Reasonable Religion. It is the peculiar province of the STAR, in its search for hidden truth, to lay bare these foundation principles. In the problems that come up for solution in this new century of thought and endeavor, these factors of the unknown, the esoteric and the occult, will play quite an important part. The STAR has already given some few things along this line, notably in the Quadrature of the Circle, accounts of Oriental religions, the different series of articles on Reincarnation, Religion of Humanity, and modern liberal thought of an occult nature. But this is only a beginning, however, to that which we may be able to present in the future. Never before was the horizon so broad, so great and grand, or so stimulating to human aspiration and endeavor. In the evolution of the Universal and Reasonable Religion the work of the STAR will find a place and will thus prove to be a factor in the future happiness of mankind.

#### TAPPING THE SUN'S STRENGTH.

The problem of tapping the strength of the Sun, of controlling some portion of the power and heat so freely given to man, has been passed from the ancients to the moderns through the hands of the greatest men of learning of all times without any adequate solution until the dawn of the twentieth century. The Grecian Archimedes, the Edison of his day, was perhaps the first to handle the question. Ericson, the American, and Mouchout, the Frenchman, were among the last to seek the solution, and both succeeded in making the Sun operate small motors. Nothing more was done until Dr. Calver of Washington invented the pan-heliomotor, and he can, by its aid, generate 24,000 degrees of heat, or four times the amount registered in the electric arc. Of this he is able to control 10,000 degrees with absolute safety, and is at work on an apparatus that will enable him to control the full amount generated.

With his invention, which, briefly, consists of an arrangement of mirrors to reflect the Sun's rays upon a focusing spot, Dr. Calver could burn down a rocky mountain and reduce it to a level plane without as much as lighting a match. Russian iron, of the kind so unburnable that it extinguishes the fire in the fiercest furnaces, melts under the heat at his control as a wax max is melted by the flame. Tough silver coins or stout glass tumblers become in a moment running liquid in the heat of the focused rays; while with his apparatus he will perforate a soaking wet plank of wood with a dozen holes in as many seconds. Experiments with the Sun's rays were also made in Chicago some years ago.

#### PROGRESS.

In its giving and its getting.  
In its smiling and its fretting.  
In its peaceful years of toiling, and its awful days of war.

Ever on the world is moving.  
And all human life is proving  
It is reaching toward the purpose that the great  
God meant it for.

Through its laughing and its weeping.  
Through its living and its keeping.  
Through its follies and its labors, weaving in and out of sight.

To the end from the beginning.  
Through all virtue and all sinning.  
Reeled from God's great spool of Progress, runs the golden thread of light.

All the darkness and the errors,  
All the sorrows and the terrors.  
Time has painted in the background on the canvas of the world.

And the beauty of life's story  
He will do in tones of glory.  
When these final blots of shadows from his brushes have been hurled.

ELLA WHEELER WILCOX.

#### THE RELIGION OF HUMANITY.

##### A Masterful and Important Essay on "Life as a Fine Art."

BY WILLIAM SLATTER.

Human life may be one of great joy or great sorrow. There are great resources of happiness in Nature open to every person of ordinary health and intelligence, but which they do not see. The joy of life is the outcome of the right use of the powers of mind and body.

One of the first requisites is the power of self-control; if people have not that, and get into a panic on slight occasions, troubles and difficulties will be many. We are embarked on the ocean of life, and our fellow passengers are sometimes difficult to get on with. A friend of mine asked a fellow tradesman how he got on with a certain troublesome customer. He replied, "I must swear at him or laugh; I choose to laugh at him as being best." It is a fine art to be able to live with aggravating and faulty people happily, and keep an even temper and be forgiving. Forgiveness is a divine "fine art," founded on justice and love. Jesus said, "Father, forgive them, they know not what they do." These words are sublimely beautiful. Let us also be considerate, and try to think that those who trouble us do so in ignorance.

Children especially deserve patient and loving forbearance, with firmness. It is a "fine art" to teach children obedience without harshness—without slapping or shaking and much scolding. This art all parents should try to be proficient in. If parents lose self-control, how can they expect their children to govern themselves, and restrain angry feelings, if they do not have a good example set them?

Benjamin Franklin is an example of great self-possession. He commenced life as a printer, but raised himself to the highest positions in the State. He formed a high ideal of what human life should be, and determined to make his life a work of art. With this end in view, he wrote out

a list of all the virtues—the good qualities inherent in man's nature. At the end of the day or week he impartially examined his conduct, and wherever he failed he put a mark. It surprised him very much to see so many marks, and this made him more circumspect. He never succeeded in getting rid of all his failings, but he had the great pleasure of seeing most of the marks disappear. He could not quite reach the high standard of perfection, but his attainments in the fine art of living were very great. Franklin became one of the most eminent of statesmen and philosophers, and at the same time he was a domesticated man, and performed well his part in home life. This grand and beautiful life was due to his endeavor to free himself from his faults and increase the power of his virtues.

Everyone should form some good purpose, some ideal to live for, and if they cannot realize all they desire, they will become better and happier by the effort they put forth. It is best to have an ideal that it is possible to reach by long continued effort. If the standard is impossible of attainment it discourages effort. A refined and comfortable home is a possible ideal which people in all classes can and should strive to realize and keep, and those who can should adorn it with beautiful things, and make it the center of attraction. Emerson, the great American poet and philosopher, said that the greater half of human happiness is in loving and being loved in return. Where love reigns in the home all the troubles of the outward world can be borne much better than when it is absent.

It is necessary that we cordially recognize the truth that this world was made for all, and that no one family have any patent rights to more than is justly due to them. Shakespeare has said, "Wherefore this world was made for Caesar I am weary of conjecturing." There are many people who act as though they thought that getting and keeping was the wisest and best thing to do. This great error eventuates in the loss of the purest pleasures of social life. How is it possible to get and keep the love and sympathy of those we are connected with if we always want the best of every bargain and our self-will first and foremost.

One of the greatest teachers of wisdom (Seneca) has defined the art of life to be living in constant good humor. This is very difficult for a selfish man, but to one who is self-possessed and unselfish, the fountain of good humor will be abundant, for he is not troubled by anxiety and conflict with the interest of other people, and even feels a pleasure when they are having a good time. There are times when people aggravate and ruffle us, or children are difficult to manage. The question is how to bear these things with good humor or without losing self-possession and getting angry.

I think it is a great help in times of great irritation to remember that each individual has had a different parentage and



education, read different books, and been surrounded with different influences all their life. How is it possible for them to think and act as we think they should? It cannot be done. They cannot do the impossible. Why then let it trouble you?

Many of the vexations of life arise from expecting too much from others. It is best to endure with good humor the failings of others and help them to overcome instead of resenting. Be to others' faults a little blind, be to their virtues very appreciative. The fine art, good manners, the charm of social life, grows out of due appreciation of the virtues and rights of imperfect people, and becomes easy to those who have good dispositions. It is the disregard for the good qualities in others, and censoriousness towards their imperfections, that introduces discord and pain into human life. Nature has made every man, woman and child to be different from every other, and the sooner we recognize this, the more easily will it be to live with other people happily.

Outward adornment is important when not overdone, but it should not supersede the cultivation of the mind and the heart.

The bringing up children wisely is a very fine art, indeed, and requires much knowledge of the laws which govern the physical and spiritual development of child nature. Loving firmness and due provision for the ceaseless activity of childhood should be the rule of conduct in the home.

Goethe, the Shakespeare of Germany, has well said that there are three reverences—for those that are below, for those that are our equals, and for those above—in other words, we should not despise human nature because of its imperfection. Shakespeare has said, "There is a vein of good in things evil, if men would but diligently distil it out." The distillation of good from things apparently evil is possible, and if we are wise we shall make ourselves better and happier and more perfect by doing so. This is a fine art.

One great difficulty in social life is the difference in the quality of moral sense.

Our moral judgments differ, and it is not fair to assume that those who differ from us are morally blamable or stupid.

Ruskin speaks of a man he knew that was so proficient in the fine art of living that he intuitively perceived the possibilities of good in those he had intercourse with, and by sympathetic and judicious appreciation called forth all that was good in them. He was one of those who carry a benediction on the countenance, and lift, by their genial presence, those who come near them to a higher level of happiness. The great American, Emerson, makes a suggestion, that when a man goes into society he should study how to make life beautiful. This cannot be done by those who cherish or permit revengeful feelings, for real or supposed injuries, to wrangle in their heart.

To be willing to forgive, and to suppress all angry feelings, is one of the most necessary steps in the art of living happy and beautiful lives. I will relate a case of the

great power of forgiveness. A soldier had been punished many times for his bad conduct, without amendment. The officer of the court-martial said, sympathetically, that he was very sorry that past punishment had not succeeded in reforming him, and that he would be forgiven this time, and see if that would. The effect of forgiveness accomplished what punishment had failed to do, and gave him back his self-respect. "Mercy is twice blessed."

If we cannot be perfect now, we can all do our very best to live up to this noble ideal of a perfect life, and the more we try the happier and better we shall become.

*Herald of the Golden Age.*

## MYSTERY IN ICY HAND.

### Strange Psychic Gift Possessed by an Unlettered Man.

A strange story has just been made public by Barry Pain, the well known English author. It refers to a mysterious personage who died many years ago, but it was only recently that a London physician, one of the few who knew the weird story, told it to Mr. Pain. The secret had been kept faithfully by all the witnesses for various reasons, chief among which was the fear that the tale would be received in a manner that might injure the professional standing of those concerned.

"It is possible," says Mr. Pain, "that some may remember the case of Richard Gell, who was the subject of a few newspaper paragraphs in May and June, 1873. He was an uneducated man, the son of a North Country miner. He came to London to exhibit what was supposed to be a trick and to make what money he could out of it. Richard Gell was accustomed to drink hard, and he was certainly not honest. His trick was never quite satisfactorily explained, but the man had discredited himself, and respectable students of psychology did not think it worth while, as a rule, to have anything to do with him.

"His trick was this: He took a seat in a room, and a high screen was placed all around him, so that he could not be seen. In the same room, but at a distance from the screen, a table was placed with a sheet of paper on it. On the paper was a model of a hand, rather less than life size, made apparently of some kind of pumice stone. This hand held a pencil. Questions were asked by people in the room, and the hand, moving with no apparent cause, wrote replies. The trick was done in any room, and any screen and table could be used. The model of the hand could be examined by anybody and at any time; for instance, it might be raised from the paper while it was in the act of writing. It was shown that the hand could not be influenced by a powerful magnet, and this disposed of the first explanation suggested. But before he had been in London a fortnight Gell was fined in a police court for being drunk and disorderly. And people who had been inclined to take him seriously left him alone.

"They could not think it possible that a

man of that type should be possessed of any abnormal psychic power. They took a view which by many people would still be held to be quite natural. At the same time an unprejudiced inquirer might be disposed to ask why abnormal powers of this description should be confined to the respectable and ascetic. Is it not, in fact, a little absurd to lay down rules for a world of which we practically know nothing? That was the opinion of a few doctors who had interested themselves in Gell's case; they paid his fine at the police court and looked after him; they also investigated his trick, if it could be called a trick.

"Toward the end of June, 1873, Gell died suddenly in a house in Harley street. The cause of death was some form of heart failure, and the jury found a verdict accordingly. The actual circumstances of the death were not disclosed at the inquest.

"But one of the doctors who was present has, at last, told me what happened.

"Gell had taken no stimulants that day; he was shaky and complained that he 'felt bad.' But he was quite willing, and even anxious, that the test of his powers should proceed. He was very proud of them, and quite realized that a report favorable to their genuine character coming from scientific men would be of great value to him. His one object was to make money out of the trick; he said that he neither knew nor cared how he did it. The answers to questions that had been written by the model hand so far had contained nothing extraordinary. They were answers that might have been written by Gell himself directly, and they even reproduced the misspellings which were habitual with him.

"The test took place at 8 o'clock in the evening in the drawing room of the house, on the first floor, overlooking the street. Besides Gell there were four doctors present, one of whom was the tenant of the house. Gell took his place, as usual, in the middle of the room, and a heavy gilt leather screen which had been brought from the consulting room, was placed round him. The table on which the hand and sheet of paper were placed was ten or twelve feet distant from the screen. To the first question the hand wrote a childish answer at once. Then one of the doctors asked, 'What is my age?'

"The hand trembled, but did not move. Gell spoke from behind the screen and asked for something to drink. A glass of water was handed to him behind the screen. The question was repeated, and the hand began to write, and suddenly stopped. Other questions were suggested but the hand remained absolutely motionless. The host turned round toward the screen and called out, 'What's the matter with you, Gell?' Immediately the hand began to write.

"It wrote from right to left, and in a character which was not that of any language with which any of the doctors present was acquainted. The writing was done with great smoothness and regular-

ity. Suddenly the hand shot over the side of the table, fell on the floor and broke in fragments. The host called out again, 'What's the matter with you, Gell?' There was no answer, and for a moment or two there was absolute silence in the room. Then one of the men said: 'We had better look into this,' and went up to the screen.

"In attempting to pull it back the whole thing fell over with a crash. Behind it, on his chair, with his head back and his jaw dropped, sat Gell, stone dead! He was in his lifetime an ugly man, and now with the gas flaring above him, he looked very ghastly. He was wearing, I am told, a dirty light suit and a tie, of striking colors, with an impossible diamond in it.

"The body was quite cold, and rigor mortis had already set in. One would have said that it had been dead at least three hours. There was little or nothing to be done, but the doctors discussed it, and never mentioned what they were all thinking. That was only said when they came down stairs afterward. All were agreed on one point—Richard Gell must have been dead while the hand was still writing. 'It can never be proved,' said one of them, 'but I believe he died just before the hand reversed and wrote in the strange character from right to left.'

"The writing was shown subsequently to a well known Orientalist. As he picked up the paper, he said, 'Why, this is Sanscrit.' On looking at it more closely he saw that this was wrong. 'But it is obviously an Oriental language,' he said, 'I'll take it away and let you know in a day or two what it is.'

"But he never did. He was found dead in his study with the paper before him."

#### THE COST OF SOLOMON'S TEMPLE.

According to the computation of Villalpando, the talents of gold, silver and bronze used in the construction of King Solomon's Temple amounted to \$34,399,112,500. It is calculated that the value of the jewels and finished work exceeded this amount, but with the object of forming a computation we can fix the same weight as the value of these. The golden vessels consecrated to the temple use, according to Josephus, cost 1,400,000 talents, or approximately about \$2,876,481,015. The value of the silver vessels is computed at 1,340,000 talents or about \$24,467,100,000. The silk robes of the priests cost \$50,000, and the purple colored dresses of the singers cost \$10,000,000,000. The trumpets cost \$1,000,000, and the other musical instruments \$250,000. To these expenses must be added the money expended on the other materials—the timber and stone, and the salaries of the workmen employed on it, who were divided as follows—ten thousand men were occupied in cutting the wood in Lebanon, sixty thousand carriers of loads, eighty thousand stone cutters, and three thousand three hundred overseers. All these were employed for seven years, and on whom, besides their pay and board, Sol-

omon expended \$33,609,885. If the daily pay and feed is calculated at about \$1, the total would be \$319,385,440. The costly stones and the wood in the rough would cost at least \$27,726,480,000. Thus it is computed the total cost would be about \$83,723,722,406.40 says *La Gran Logia*.

The mind is unable to realize that over eighty-three billions of dollars were expended in the erection and furnishing of King Solomon's Temple, and the question naturally arises where he procured this vast amount. We read of his mines, etc., but that does not explain it. The sum is in excess of the total wealth of the United States by some twenty billions of dollars.

#### LIGHT OF THE ZODIAC.

##### New Observations of the Mystery Seen at Times in the Heavens.

For three hundred years astronomers have seen at times a mystic light in the sky on clear nights rising from where the twilight was dying out at sunset or preceding in the eastern sky in the morning the first true dawn, and sometimes showing in the eastern and western skies with a brilliancy equal to that of the Milky Way. In all this time, although eminent astronomers have sought for an adequate explanation of the phenomenon, science is yet baffled in the quest. Kepler wrote about this mysterious light about 1600, Descartes in 1630, and Childrey in 1659, but it was not until 1683 that it was named. Then Dominic Cassini observing the light particularly on the night of March 18, saw that it reached up along the line in the sky marked by the constellations through which the Sun holds its yearly course and named it the zodiacal light, and so it has been known ever since. The similar light which is seen at times opposite the Sun's positions was styled the Gegenschein, and so it is known now. The rarity with which the light is seen in its perfection in temperate climes and the lack of systematic observations of it in the more favorable parts of the earth within the tropics have militated against the evolution of a satisfactory theory to account for its manifestations, and many curious explanations of it have been put forth from time to time. In a paper lately published by the Astronomical Society of the Pacific, Francis J. Bayldon of the British Royal Naval Reserve makes public a summary of observations of the zodiacal light and its companion, the Gegenschein, which he made while at sea during the past ten years, and the data thus gathered under most favorable circumstances, will, it is believed, prove of great value to those seeking the cause of the phenomena.

While sailing the seas in latitudes from 55 degrees north to an equal distance south of the equator, during the long watches on deck at night, Mr. Bayldon paid great attention to the zodiacal light, and the records which he makes public of his observations during the ten months preceding September, 1898, prove that he was greatly favored by opportunity and that he was a

careful and accurate observer. These observations were all made while on board the mail steamer Aorangi, trading between Sydney, New South Wales and Vancouver, and in themselves cover phenomena seen at various places on the Pacific ranging from 49 degrees north latitude to 19 degrees south latitude, and almost from side to side of that ocean. They were chosen from scores of observations because of features of special interest.

It has long been known that in the tropics the zodiacal light and the Gegenschein present themselves more clearly and frequently than in more northern latitudes, and Mr. Bayldon discovered that the air over the Pacific ocean is clearer and more favorable for these observations than that over the Atlantic, and that Honolulu is most favorably situated as regards latitude and clearness of air for critical observation of the zodiacal light. There the strange light often bridges the entire sky, joining and becoming one with the Gegenschein—and it is one of his conclusions that on every morning and evening in tropical regions when the sky is clear and the moon is either in the first or the last quarter the eastern and western cones of light may be seen, while on very clear moonless nights the band of light reaching from horizon to horizon would be visible during the whole night. In our clime the zodiacal light makes its appearance only after sunset in spring and before sunrise in autumn, and the occasions when it becomes more than a cone of light reaching up from the Sun's position are rare indeed. The presence of the full moon hides it, and the smallest amount of mist in the air causes it to disappear. When it does appear, it is as a mass of soft luminosity, as bright or brighter than the Milky Way, tapering like a cone, with its apex rarely rising higher than the cluster of the Pleiades or Seven Sisters. The axis of the cone approximates to the line of the ecliptic.

Very different is the sight which greets the observer in the tropics on a clear, moonless evening. He will notice that the twilight seems to linger near the track of the Sun and then gradually it seems to draw itself together and grow brighter until it stands out distinctly in a broad-footed band of light resting on the horizon. The light is brightest near the horizon, and in the center of the cone, and fades off gradually until the lines where it is lost are difficult to establish. As it rises it narrows at first rapidly, and then more gradually until at heights that vary from time to time, it resolves itself into a band of light, perhaps 20 degrees or more in width, which reaches clear across the sky to the Gegenschein, which rivals in brightness the cone of light in the trail of the Sun. The Gegenschein seems to take on fanciful changes under varying circumstances, after appearing as a bright oval of light instead of a cone.

It has been determined by others that the zodiacal light is polarized and that it is probably reflected sunlight, but the discussion as to its real source has been made



extremely difficult owing to a lack of agreement as to its character among observers. Various observers have declared that the axis of the light does not lie in the exact line of the ecliptic, but the angle which it forms to the plane of the ecliptic was not definitely determinable from their observations. The width of the light was also left in dispute because of the imperfect manifestations of it, which have apparently formed the basis of most of the descriptions.

Perhaps the most interesting of the conclusions which Mr. Baylton has reached as the result of his ten years of observations is that the zodiacal light consists in reality of a band of light of uniform width running around the earth, and that the conical form which it assumes near the horizon is due to an atmospheric effect which is entirely separable from the direct cause of the light itself. This band of light, he declares, is, according to his observations, of a uniform breadth of 29 degrees, and it is inclined to the plane of the ecliptic at an angle of about 4 degrees, crossing the ecliptic right ascension 0h, reaching its most northerly declination of  $27\frac{1}{2}$  degrees in right ascension 6h, again crossing the ecliptic in right ascension 12h, reaching its most southerly declination of  $27\frac{1}{2}$  degrees, in right ascension 18h, again crossing the ecliptic in right ascension 0h.

As the position of the observer changes to the north or south, the line of the central axis also appears to change. As the observer moves to the northward, it appears displaced to the northward, and as he moves to the southward it appears displaced to the southward, changing its apparent position 1 degree for each change of about 19 degrees in the position of the observer.

"This displacement," Mr. Baylton says, "seems to be greatest at small elongations from the Sun, as at the base of the cones, and seems to decrease as the elongation increases toward the apexes of the cones and apposition. Besides this displacement, there is also another, evidently due to the refractive and absorptive properties of the atmosphere, whereby the base and lower portions of the cones are thrown still farther to the northward in north latitudes and to the southward in south latitudes."

Of the uniform breadth of 29 degrees, which he assumes that the light has all around the earth, the portion visible from any one point is at the widest about 22 degrees. At a point about 105 degrees on either side of the Sun he found the light to be brightest, and it was at this point that the apexes of the cones were always found to begin when they were fully visible. The cones rapidly taper from an apparent breadth of about 30 degrees at the horizon to 10 degrees at their apexes; and above them the band tapers but little in its path across the entire zenith.

Mr. Baylton noticed the tinges of color observed in the zodiacal light at times by other observers, but concludes that this is a result of atmospheric conditions.

He thinks that the moon adds sufficiently to the zodiacal light to make it visible during its first and last quarters, and others have claimed to discover that the moon itself produces a similar light separate from that of the Sun.

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Its contents torn out,  
And stripped of its lettering and gilding)  
Lies here food for worms.  
Yet the work itself shall not be lost.  
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Appear once more,  
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And more beautiful edition,  
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extremely difficult owing to a lack of agreement as to its character among observers. Various observers have declared that the axis of the light does not lie in the exact line of the ecliptic, but the angle which it forms to the plane of the ecliptic was not definitely determinable from their observations. The width of the light was also left in dispute because of the imperfect manifestations of it, which have apparently formed the basis of most of the descriptions.

Perhaps the most interesting of the conclusions which Mr. Bayldon has reached as the result of his ten years of observations is that the zodiacal light consists in reality of a band of light of uniform width running around the earth, and that the conical form which it assumes near the horizon is due to an atmospheric effect which is entirely separable from the direct cause of the light itself. This band of light, he declares, is, according to his observations, of a uniform breadth of 29 degrees, and it is inclined to the plane of the ecliptic at an angle of about 4 degrees, crossing the ecliptic right ascension 0h, reaching its most northerly declination of  $27\frac{1}{2}$  degrees in right ascension 6h, again crossing the ecliptic in right ascension 12h, reaching its most southerly declination of  $27\frac{1}{2}$  degrees, in right ascension 18h, again crossing the ecliptic in right ascension 0h.

As the position of the observer changes to the north or south, the line of the central axis also appears to change. As the observer moves to the northward, it appears displaced to the northward, and as he moves to the southward it appears displaced to the southward, changing its apparent position 1 degree for each change of about 19 degrees in the position of the observer.

"This displacement," Mr. Bayldon says, "seems to be greatest at small elongations from the Sun, as at the base of the cones, and seems to decrease as the elongation increases toward the apexes of the cones and apposition. Besides this displacement, there is also another, evidently due to the refractive and absorptive properties of the atmosphere, whereby the base and lower portions of the cones are thrown still farther to the northward in north latitudes and to the southward in south latitudes."

Of the uniform breadth of 29 degrees, which he assumes that the light has all around the earth, the portion visible from any one point is at the widest about 22 degrees. At a point about 105 degrees on either side of the Sun he found the light to be brightest, and it was at this point that the apexes of the cones were always found to begin when they were fully visible. The cones rapidly taper from an apparent breadth of about 30 degrees at the horizon to 10 degrees at their apexes; and above them the band tapers but little in its path across the entire zenith.

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treatments have been recommended, and some of them are beneficial. Bathing the mucous membrane of the nose and throat with boiled water, to which a little boracic acid has been added, or alternating this with a little salt water, often yields very satisfactory results. If the Eustachian tubes are closed, however, they need to be inflated. This is best done by a good aurist, who understands putting the air inside of the tubes.

#### THE HAND WONDERFUL.

Scientists have found that dissected finger tips of the blind contain brain cells of perception, or gray matter of which the brain is composed. The wonderful perception and keen sensitiveness of the hands of the blind have long been an interesting study, and science is at last demonstrating the cause of such a fine perception of the touch. A physician assisting in an autopsy on a person blind from birth, found that the inner surface of the index finger contained a most complex and delicate ramification of nerve filaments, dainty and minute nerve twigs in immense quantities, branching from the main stem. Through constant use the finger-tips of the blind acquire this unusual development. When we acknowledge the presence of these fine subtle nerves of intelligence in the hand, we can no longer doubt that in its lines, mounts and contour an intelligent force has imprinted an interesting history, and that the hand gives forth its own tale.

#### HOW TO BREATHE.

Thousands of human beings leave all the lower tiers of cells in their lungs unused and unaired month after month and year after year. They inhale and exhale the breath through the mouth and use about as much lung power as a canary bird. They are anemic and consumptive and easy victims for any disease merely because they are misusing the physical machinery which was given them at birth. The lungs are to the body what an engine is to a machine, and unless our engine is kept clean and in good order our physical machine cannot be depended upon to do its work properly.

There is no more effective cure for nervousness and irritability than to go into a room alone and sit in an upright position and devote ten or fifteen minutes to slow, regular, and deep inhalations. Keep the mouth closed and breathe through the nose. Breathe from the abdomen, and inhale while counting seven. Exhale slowly through the nostrils while counting the same number.

This simple little exercise, indulged in for ten minutes, will calm the nerves, clear the brain and expand the lungs. It will give new direction to the thoughts and help to bring order out of disorder. I have known a delicate lad who came of consumptive stock to develop into good health and to increase his chest measure an inch in less than six months' time by merely taking ten long, deep inhalations every morning at an open window.

A young woman, after years of semi-invalidism, bloomed into rosy health by

taking breathing lessons while walking to and from the business in which she was employed. She began by inhaling while taking three steps and exhaling with the next three. After a few days she was able to increase the time to seven steps and eventually to ten and twenty. Her chest expanded, her complexion changed from sallow to rosy, and all with no aid of doctors or health resorts.

Learn to breathe right all the time, and before you attempt to learn any profession or art or calling. Before you consult any physician regarding your lack of health try a few weeks of systematic inhalations of pure air fresh from Nature.

### EDITOR'S TABLE.

IN response to our question in regard to the "sample copy" evil, the editor of the *X-Rays* replies as follows:

"There is a certain class of persons, and its name is 'legion,' that are *laying* for 'free sample copies,' who *never think* of subscribing for a journal, and some of the *more liberal* kind go so far as to invest the 'enormous sum' of TEN CENTS to have their name placed in a directory, for the purpose of getting some FREE copies of different journals. We hope that this matter will be taken up by the Press at large and fully discussed as well as considered. The *X-RAYS* has been sending out but very few free copies and will send out fewer yet in the future, as we have been seriously considering this matter for some months past."

The foregoing hits the nail on the head and drives it home according to our experience, and we would be glad to hear from other publishers on this vital question.

#### A Special Offer.

The editor of the STAR has purchased from the original publishers of "*Agrippa's Natural Magic*," edited by Willis F. Whitehead, the last 150 copies, printed on extra hand-laid paper, of the original edition. These 150 copies are being bound up with "*The Mystic Thesaurus*," a work which is built on the two "hidden pages" of the former volume. This is a *special limited edition de luxe, bound in full morocco and gold*. Each copy contains the original portrait of the great mystic author, also a portrait of the painstaking editor, Mr. Whitehead, who will number and autograph each book. Readers of the STAR can get a copy of this splendid work at the special price of Five Dollars by ordering now. The books are now in the bindery and will be ready for delivery about December 5th. Order quick if you wish to be in on this *special offer*. The book is easily worth three dollars more than others of the same edition.

BACK numbers of the STAR can be supplied at regular rates, with the exception of No. 2 (Dec., 1899), of which we are *entirely out*, and No. 4 (Feb., 1900), and No. 9 (July, 1900), of which we have but a few copies left. No. 2 we can no longer furnish, and the price of Nos. 4 and 9 is 25 cents each.

#### "Coming Events and Occult Arts."

This English astrological magazine for December, of which we have secured a number for sale at 10 cents a copy, contains, as contents—Notes and Comments, Metaphysical Astrology, Divination—Geomancy, Elements of the Kabbalah, Astrological Study of Lord Lansdowne, Competition Horoscope, A Tribute to Ptolemy, The Measure of Life, Horoscope of Dante, Magic of Numbers, Casual Notes, What to Do and When to Do It, Shadows Before, Stock and Store, Speculations, Calendar, The Weather, Reviews, Correspondence, etc. Is a very fine issue. We still have a few copies of the October and November issues of this magazine, and will send all three to any address for 25 cents.

#### Book Reviews.

WE announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"VACCINATION A CURSE AND A MENACE to Personal Liberty." By Dr. J. M. Peebles. Published by the author; Battle Creek, Mich., 1900; price, \$1.25.

This is a volume of 326 pages, bound in cloth, with several illustrations of diseases and deformities alleged to have resulted from vaccination, etc. The work is filled with the most bitter and unreasonable denunciation of the so-called "*curse*," which fully bears out the author's confession, made in his preface, that "*these pages were thrown off at a wedding heat, while my feelings and convictions were roused to their highest tension by a heated contest against this great medical evil of the times in San Diego, Cal., in Feb., 1899.*"

Dr. Peebles does not state that he got the worst of that fight, but it may not be unfair to assume that he did, as he seems to have changed his base shortly afterwards, and has perhaps written this *tirade* as a parting shot; at any rate he seems in his passion to have thrown reason, facts, common sense and philosophy to the dogs, as well as physic and vaccination.

The most notable thing about this book is in its gross and glaring inaccuracies and the author's total disregard for the established facts of science. Anything and everything that the gifted author was able to lay hands on to support a preconceived and pronounced prejudice against vaccination, seems to have been seized and violently hurled as a weapon at his imaginary foes, like a madman running amuck.

It is a pity that so learned and so talented a man as Dr. Peebles should join in this senseless anti-vaccination craze. He ought to know better. Can it be possible that he is influenced to do so for the applause, attention and patronage he may gain from the antis?

Since the Doctor asserts that all physicians who advocate and favor the practice of vaccination do so chiefly for the fees they receive for it, it is not unfair to assume that his own motives may also be mercenary.



The writer has been a practicing physician for more than twenty-five years, and during that time he has seen four epidemics of smallpox stamped out by thorough vaccination, and, out of over three hundred patients, *only three* had ever been vaccinated.

Last July we published in the STAR a "Vindication of Vaccination," taken from the statistics of the Chicago Board of Health. That article was a CLINCHER, but is too long to quote in full here. However, a copy was sent to Dr. Peebles and other anti-vaccinationists but not one of them attempted to answer it—they *could not*. The main facts were: "From May, 1899, to June, 1900, forty-nine cases of smallpox were sent to the Chicago Isolation Hospital, *not one* of whom had ever been vaccinated." Another feature of the record was, "not a single case of smallpox developed from among the hundreds exposed who were vaccinated within a reasonable time after exposure." Such facts as these—which prove conclusively to any *sane* mind that vaccination is an absolute preventative of smallpox—has no weight with Dr. Peebles and the other antis who write and disseminate anti-vaccination literature in the "welding heat" of passion and prejudice.

The final paragraph of our former *vindication* is a most appropriate closing for this review, viz:

"The opposition to vaccination comes wholly from a few blind leaders of the blind, whose fanatical ignorance and bigotry is only equaled by their gross and persistent misrepresentations in reiterating exaggerated tales of isolated cases of baneful effects sometimes having resulted from the careless use of humanized or inapure virus. It is high time that these fanatical frauds and their dupes who are disseminating anti-vaccination literature, were exposed and shown up to the people in their true light as enemies of the human race and as advocates and abettors of disease, pestilence and death."

"WORDS THAT BURN." By Lida Briggs Browne." Has 366 pages, good paper, etc., cloth bound, and portrait of author.

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Reviews of other books are crowded out of this issue, but will appear in February.

★  
WE have for sale "Fredrick White's Astronomical Ephemeris of the Planets Places for 1901." It gives both the helio-

centric and geocentric planets places by Greenwich mean noon, and a variety of other matter, including maps of the new moon for each month, the outlook for 1901, latitude and longitude of the fixed stars, with their natures and effects according to old authors, phases of the moon for Washington mean time, tables of standard time and how to convert it into mean time, tables of houses for New York, the signs for planting, a chronological history of discovery and progress, government salaries, best days to plant, and other original articles. 25 cents. Address this office.

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[Extract from letter from an Arizona Miner.]

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	♍	Earth	Aug 22 to Sept 23
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	♏	Water	Oct 23 to Nov 22
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